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THE  
**Physical Dictionary.**

WHEREIN

The Terms of **A N A T O M Y**, the Names and Causes of **D I S E A S E S**, Chyrurgical Instruments, and their Use are accurately Describ'd.

A L S O

The Names and Virtues of Medicinal Plants, Minerals, Stones, Gums, Salts, Earths, &c. And the Method of choosing the best Drugs : The Terms of Chymistry, and of the Apothecaries Art ; and the various Forms of Medicines, and the ways of Compounding them.

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By *Stephen Blancard*, M. D. Physick-Professor at *Middleburg in Zealand*.

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The Fourth Edition. With the Addition of many Thousand Terms of Art, and their Explanation. Also a Catalogue of Characters used in Physick, both in Latin and English. Engraved in Copper.

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L O N D O N :

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# THE PREFACE.

**T**Is undoubtedly needless to trouble the Reader with a long Recommendation of a Treatise of this Kind, the Usefulness and Necessity of Dictionaries, being very Obvious to every one that's in the least conversant with Books, or studious to improve in any Art or Science. So that 'twould be altogether as pertinent to waste Time in proving the Use of Words or Speech, without which, Commerce betwixt Man and Man, would in a manner cease ; and the Beasts might as well converse with one another, and be full as Sociable as Men.

Nay, cou'd we as readily understand Men by their Words, as the Terms of Physick, Surgery, Chymistry and Pharmacy, by this excellent and Faithful Interpreter 'twere well for us. For alas ! some Men have so far deviated from the Primitive Institution of Speech, that they may be better understood by any thing than their Words.

In short, I count there are only Two things necessary to be mention'd, viz. the Condition of the Author, and the Usefulness of the present Undertaking.

## The Preface.

*The Worthy Author is Physick-Professor in Middleburgh in Zealand, and is there, and every where else, Admired for his great Proficiency in Learning, and his assiduous Reading; and indeed the Perusal of so many voluminous Authors as were us'd in compiling this one Treatise, wou'd methinks tire any one but the indefatigable Blancard.*

*As to the Usefulness of it, 'tis plentifully stor'd with all things us'd in the Commonwealth of Physick: Here Physicians may find the various Names of Diseases and their Causes, the Terms of Anatomy, and the Vertues of Drugs, and Medicinal Plants. Here Surgeons may learn the Names of Ulcers and their Causes, the Names of their Instruments and their Use. Apothecaries may here find the various Forms of Medicines, and the Names of them, and the Method of Compounding them; and how to choose the best Minerals, Plants, and Drugs. The Chymist may find the Terms of his Art, and the Druggist the Names of the Countries from whence the best Drugs come.*

*To conclude, I must acquaint the Reader, That the Words are more orderly dispos'd, and the Capital Letters at the Top of each Page, render the Search for any Word, much more easie than in the former Edition. Many Thousand Terms of Art, with their Explication, are added more than the former. So that upon the whole, may be modestly affirmed, to be the most Complete Medicinal Dictionary now extant.*



T H E  
Physical Dictionary  
O F

Dr. B L A N C A R D.

A

**A** *a*, or *āā*, see *Ana*.  
*Ababtiston*, see *Modiolus*.

*Abarticulatio*, or *Dearticulation*, see *Diarthrosis*.

*Abdomen*, the Lowermost Belly, containing the Liver, Spleen, Reins, Stomach, Intestines, Bladder, &c. It is begirt with the *Peritonæum* on the Inside : The foremost part is divided into the *Epigastrium*, the Right and left *Hypochondres*, and the Navel : and the Lowermost Region is call'd the *Hypogastrium*.

*Abductores Musculi*, those Muscles which pull back the Arms, Legs, Eyes, &c. Whose Opposites are called *Adductores*.

*Abies*, the Firr Tree; the Branches and Tops are infused in Diet-drinks for the *Scurvy*, with very good success.

*biga Herba* ; the leaves of it are like the leaves of the firr-tree, hastens delivery.

*Ablactatio*, the Weaning of a child.

*Abluentia*, see *Abftergentia*.

*Ablutio*, the Washing of Chymical Medicines with Water, to cleanse 'em from their Impurities.

*Abomasus*, one of the Ventricles of those Animals which chew the Cud : In which there are reckn'd Four ; *Venter*, *Reticulum*, *Omasus*, and *Abomasus*.

*Abortus*, an Untimely Birth or Miscarriage ; which happens through divers Causes, Inward and Outward.

*Abrotanum*, Southern-wood, its somewhat astringent, and discutifies much, it resists putrefaction, cures the biting of venomous Creatures, kills worms, and is good for the Jaundice and Mother fits.

*Abcessus*, see *Apostema*.

*Absinthium*, worm-wood, it strengthens the Stomach, excites appetite, and opens obstructions.

*Absorbentia*, all Alcalic Medicines, which qualifie, and as it were drink up the Acid Humours.

*Abstemius*, he who abstains

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from

from whatsoever Meats and Drinks his Physician has forbid him.

*Abstergentia*, such Medicines as consisting of rugged, hard and sharp Particles, do as it were shave and scour off all Filth from the *Superficies* and the Pores and Passages of Bodies.

*Acacia*, according to *Dioscorides*, a Woody and Thorny Shrub; from the Ripe Seed of which, is expressed a Blackish Juice of the same Name, and a Redish when it is not Ripe. But our *Acacia* is the Sloe-Tree; the *Inspissated* Juice of whose Fruit, is called *Rob. Acaciae*.

*Acamatos*, the best Constitution and Shape of Human Body. Also, Unwearied.

*Acanaceæ*, all Thistles, that are prickly and have heads, are so called.

*Acanos*, is an Herb or Shrub with prickles.

*Acantabolus*, a Chyrurgeons Instrument like a pair of Pincers, wherewith to take out any Prickly Substance that shall chance to stick to the *Oesophagus*, or Gullet.

*Acantha*, the most backward Protuberance of the *Vertebres*, called *Spina Dorfi*. As also the Thorn of Trees or Plants.

*Acanthium*, the same with *Acanthus*.

*Acanthus*, a Thorn, Tree, or prickly Hearb.

*Acanthus*, bears breech.

*Acarna*, a prickle Plant.

*Acaron*, Butchers broom, the Root, is one of the five opening

Roots; 'its cheifly used for obstructions of the Liver, the Urine, and the Courses.

*Acarus*, an Animal very small.

*Acatalis*, Juniper-Berries.

*Acatera*, the greater Juniper.

*Accessio*, see *Paroxysmus*.

*Accidens*, see *Symptoma*.

*Accipitrina*, the Hawke hearb, see *Hieracium*.

*Accipiter*, a Hawke.

*Accysetum*, is a species of *Alysson*, see *Alysson*.

*Acer*, the Maple-Tree; at the beginning of spring when the buds grow big, but before they unfold themselves into leaves; this Tree being cut in the Trunk, Branches, or Root yeilds plentifully like the Birch-Tree, a sweet Liquor fit to be drunk.

*Acerbus*, sower.

*Acervus*, an heap.

*Acerus*, the same with *Acer*.

*Acetabulum*, Navel-Wort: 'its cold and moist, and somewhat astringent, it is good for inflammations, and St. Anthony's Fire.

*Acetabulum*, that Cavity in the Huckle Bone, which is appointed to receive the Head of the Thigh-Bone within it. Also certain *Glandules* in the *Chorion* are called *Acetabula*. Concerning which see *Cotyledones*.

*Acetosa*, Sorrel: 'tis cold and dry, it provokes Appetite, suppresses Choler, and quenches Thirst; wherefore it is frequently used in feavers.

*Acetofella*, lesser sort of Sorrel.

*Acetum*, in general, may signify any Acid Liquor; whence some



some call the Spirit of Salt, Nitre, Vitriol &c. *Acetum*. But in the Shops, and where it is mentioned simply, it only signifies Vinegar of Wine or Grapes.

*Acetum Alcalicitum*, is destilled vinegar, which is saturated and sharpened with its proper *Alcaly* Salt.

*Acetum Philosophicum*, is an Acid destilled from Hony.

*Acetum Radicatum*, the sharpest part of the Vinegar, which has its Phlegm drawn off.

*Achamenis*, is a sort of *Polium*, see *Polium*.

*Achatites Lapis*, it is said that it expels the trouble of the mind.

*Achalais*, a sort of Barly.

*Achillea*, see *Millefolium*.

*Achlys*, a certain dark Distemper of the Eye, which is reckoned amongst the Species of *Amblyopia*, or Dimness of Sight.

*Achor*, a sort of a Crusted Scab, which makes an itching and stink on the Surface of the Head; occasion'd by a serous, salt, and sharp Matter. The difference betwixt an *Achor* and *Favus*, consists in this, that in *Achors* the Holes or Cavities are small, and sometimes not visible; but in a *Favus*, they are more large and conspicuous.

*Achroi*, Men that have lost their Colour, as Melancholy Persons, Men of an Ill Habit of Body, and such as are troubled with the Iandies, &c.

*Acia Celsi*, the same that *Fibula Chirurgorum*.

*Acida Dyspepsia*, see *Despepsia*.

*Asidula*, see *Balanæum*.

*Acidus*, sharp.

*Asinesia*, the Immobility of the whole Body, or of any part thereof, as in a Palsie, Apoplexy, Swoounding, &c.

*Acini*, small Grains; whether they grow by themselves, as Elder-Berries; or be shut up in a Husk, as Grape-Stones: Nay, sometimes they are taken for the Grapes themselves.

*Aciniformis Tunica*, the same with the *Tunica Uvea* of the Eye.

*Acinus* see *Ocimastrum*,

*Acipenser*, a sort of fish:

*Acmaistica Febris*, the same with *Synochus*.

*Acme*, the Height of a Disease: Many Distempers have Four Periods, the first is called *ἀρχή* or the *Beginning*, when the Matter is but yet Raw, as it were, Unripe; the Second is *ἀνάβασις*, the Growth or Increase, when the Morbifick Matter becomes a little Digested and Ripened; The Third is *ἀκμή*, when 'tis fully and compleatly so; the Fourth is *παρακμή*, or the *Declension* of a Distemper, when its Rage is abated, and the Patient is judged beyond Danger; for none die in the Declension of a Disease.

*Aconitum*, Woolf-Bane.

*Acopum*, a Fomentation of Warming and Mollifying Ingredients, which allays the Sense of Weariness, contracted by a too violent Motion of the Body.

*Acorna*, see *acarna*.

*Acorum*, and *Acorus*, a sort of Flag.

*Acosmia*, an ill state of Health, joined with the loss of Colour in the Face.

*Acoustica*, Medicines which help the Hearing.

*Acrasia*, the excess or predominancy of one quality above another in mixture.

*Acrisia* when a Distemper is in so uncertain a condition, that a Physician can hardly pass a right Judgment upon it.

*Acrochordum*, a sort of Warts.

*Acromium*, the upper process or increase of the Shoulder-blade, or the top of the Shoulder, where the Neck-bones are joined with the shoulder-blades.

*Acromphalum*, the middle of the Navel.

*Acros*, the height and vigor of Diseases. It signifies also the prominency of Bones, the tops of Fingers, and of Plants.

*Aële*, Elder, see *Sambucus*.

*Ætio*, an Operation or Function, which Men perform either by the Body alone, or by both Body and Mind ; and it is either *Voluntary* or *Spontaneous* : *Voluntary*, is that which depends upon the Will, as Seeing, Walking, Running, &c. *Spontaneous*, which depends not upon the Will, as the Circulation of the Blood, the Beating of the Heart and Arteries, &c.

*Actualis Ignis*, see *Ignis Actualis*.

*Aculei*, Thorns or Prickles.

*Acure*, is used by the Chymists in this sense, viz. when a weak

Liquor is made more penetrating to dissolve by a stronger; for instance, Spirit of Salt, quackeins Juice of Citron, and Spirit of Niter, distilled Vinegar, and Suppositories, are quickened by Scammony and other things.

*acula*, is a diminutive from *Acus*.

*Acus*, Chaff.

*Acus*, so called from the figure of a needle, which the Sheath of some Seeds represent.

*Acutella*, that is *Ononis*.

*Acutus Morbus*, an Acute Disease, is that which is over in a little time, but not without imminent danger : And it is either *very acute*, or *most acute* ; the later is meant, when the Distemper is over in Three or Four Days ; but the former is that which continues till the Seventh day. Or else a Disease is called *simply acute*, when it lasts Fourteen, or it may be Twenty Days ; or lastly *acute ex decidencia*, which lasts Forty Days at most.

*Adamas* a Stone, so called from its hardness,

*Adductores Musculi*, see *Abductores Musculi*.

*Aden*, a Glandule, which is either *Conglobated*, as the Glandules of the Mesentery, or of the Groin, and the *Pinealis*, whose Office is to dispense the separated Humours to the Veins ; or *Conglomerated* like a Cluster, as the Salival Glandules, the *Pancreas*, or Sweet-bread, &c. which convey their Juice by their own proper Channels, into some notable



ble Cavities of the Body. They are made up of several little Bladders, and Fibres, or little hollow Conduits, disposed in a confused Manner. *Aden* sometimes also signifies the same with *Bubo*.

*Adephagia*, the Greediness of Children, who ever now and then fall to fresh Feeding, before their former victuals are digested.

*Adeps*, or *Pinguedo*, Fat, is a Similar part, made of Earthy and Sulphureous Blood, White, Soft, Insensible, apt to preserve Natural Heat, and nourish the Body in time of need. *Adeps* and *Pinguedo* differ in this, that *Adeps* is a thicker, harder, and more Earthly Substance than *Pinguedo*. The Fat which is particularly meant by *Adeps*, flows from the Blood through peculiar Vessels, into little Bags or Bladders appropriate thereunto; as is plain from the observation of *Malpighius*.

*Adepti*, Chymical Philosophers.

*Adiantum*, Maiden-Hair, it removes the *Tartareous* and *Viscous Mucilage* that it contained in the Lungs, and therefore it is good for those that have Coughs, and short Breath, and for others that have Pain in the Side, Kidnies or Blader.

*Adiapneustia*, Perspiration through the Insensible Pores of the Body.

*Adiposi Ductus*, see *Sacculi Adiposi*.

*Adipsi*, things that quench Thirst.

*Adjutorium os*, see *Humerus*.

*Adnata Tunica*, the Common

Membrane of the Eye, called *Conjunctive*. It springs from the Scull, grows to the exterior part of the *Tunica cornea*, ; and that the visible *Species* may pass there, leaves a round Cavity forward, to which is annexed another *Tunic*, without any particular Name, made up of the Tendons of those Muscles which move the Eye. By Reason of its Witeness, its called *Albuginea*.

*Adnata*, or *Adnascentia*, Branches which sometimes Sprout out of the Stalke.

*Adonis Flos*, *Adoni's* Flower.

*Ador*, see *Zea*.

*Ad pondus omnium*, signifies, that the last prescribed Medicine, ought to weigh as much as all the other Medicines prescribed before.

*Adra, Rina*, tis a hard and thick Root.

*Adrachine*, see *Andrachne*.

*Adstrictoria*, see *Abstergentia*.

*Æger*; the sick.

*Ægilops*, *Angilops*, and *Anchylops*, is a little Swelling about the Glandule of the Eye, called *Caruncula major*, for the most part accompanied with an Inflammation. *Anchylops* and *Ægilops*, are often used indifferently; yet some for distinction's sake say, that *Anchylops*, is a Swelling betwixt the greater corner of the Eye, and the Nose, not yet open; but that *Ægilops* is a Swelling betwixt the Nose and Angle of the Eye, which if it be not seasonably opened, the bone under-



neath grows putrified. *Ægilops* is often taken for the *Fistula lachrymalis*.

*Ægilops*, an Herb which is said to cure the Disease of the Eyes, which is called *Ægilops*.

*Ægoceros*, *Fenum Græcum*.

*Ægolethron*, a certain Crow-Foot, called *Flammula*.

*Ægypticaum Unguentum*, is a very cleansing Medicine, for Ulcers.

*Æiopathia*, a passion of long continuance.

*Aer Ingenitus* or *Innatus*, is that which is contained betwixt the Membrane of the *Tympanum*, and the *Tympanum* it self.

*Æreolus*, a Greek Weight, equal to two of our Grains.

*Areomeli*, Manna, or Aerial Honey. See *Manna*.

*Æruginosa Billis*, see *Bilis*.

*Ærugo* Verdugrease.

*Æschynomene*, the Herb called *Noli me tangere*.

*Æsculus*, a Tree that bears Mast.

*Æstuarium*, the same that *Vaporarium*.

*Ætas*, part of the duration of Life, wherein Human Bodies undergo a Considerable and Sensible Change. And it is Six-fold. 1. *Pueritia*, Childhood, which is reckoned to the Fifth Year of our Age, is distinguished into the time before, at, and after breeding of Teeth. 2. *Adolescentia*, Youth, reckoned to the Eighteenth; and Youth properly so called, to the Twenty Fifth Year. 3. *Juventus*, reck-

oned from the Twenty Fifth to the Thirty Fifth. 4. *Virilis Ætas*, Manhood, from the Thirty Fifth, to the Fiftieth. 5. *Senectus*, Old Age, from Fifty to Sixty. 6. *Decrepita Ætas*, Decrepit Age which at last is all swallowed up in Death.

*Æthales*, the Herb *Semper Vivum*, so called, because 'tis always Green.

*Æthiopsis*, an Herb with very downy Leaves.

*Æthiops*, Mineral, is a Preparation with one part of Quick-Silver, and two parts of Flower of Sulphur.

*Ætiologica*, is a part of Medicine, explaining the Causes.

*Aetiologia*, the Cause or Reason which is given of Natural and Preternatural Contingencies in Humane Bodies; whence *Pars Aetiologica* is that part of Physick, which explains the Causes of Diseases and Health.

*Ætites*, a Stone which when shaken, is as it were pregnant, another ratling within it; of which there are Four Sorts. It is called also *Lapis Aquila*, because it is often found in the Eagles Nest.

*Affectio Nephritica*, see *Nephritis*.

*Affectio Colica*, see *Colica Passio*.

*Affectio Hysterica*, see *Hysterica Passio*.

*Affectio Cœliaca*, see *Cœliaca Passio*.

*Affectio Hypochondriaca*, see *Hypochondriacus affectus*.

*Affectus*,

*Affectus*, the same with *Pathema*.

*Affricanus Flos*, see *Tunetanus Flos*.

*Agalaëlia*, want of Milk.

*Agallochum*, Wood of Aloes. It is commonly brought to us in small pieces. If burnt, it yields an Aromatick and sweet Fume. See *Alodium Lignum*.

*Agaricus*, or *Agaricum*, *Agaric*; a whitish *Fungus*, growing upon the Trunk of the Larch-Tree. It ought to be white, light and easily crumbled. It comes from *Italy*.

*Ageratum*, is an Herb called *Maudlin*, it agrees in Vertue and Temperament, with *Costmary*.

*Agerasia*, a Vigorous Old Age.

*Aggregativa Pilula Mefue*, the Inventor of these Pills, thought they worked on all Humours.

*Agnata Tunica*, the same with *Adnata*.

*Agnus Castus*, the Chaste-Tree. It suppresses Imaginations of Venery; it is good for those that are troubled with the Spleen and Dropsie; it increases Milk, and provokes Urine.

*Agonia*, Fear and Sadness of Mind.

*Agonipiasis*, see *Gomphiasis*.

*Agonia*, Barrenness, or Impotence of the Womb, whereby the Mans Seed corrupts.

*Agresta*, see *Omphaicum*.

*Agria Holly*, the Berries are useful in Cholick; for they purge gross and pituitous Humours, by Stool, Ten or Twelve, being taken at a time; the Prickles of

the Leaves boyld in Posset-Drink; wonderfully ease the Cholick, and Pains in the Bowels.

*Agriacantha*, a sort of wild *Carduus*.

*Agrielea*, wild Olive.

*Agrifolium*, the holly Tree.

*Agrimonia*, Aggremony, it clen-  
ses, and strengthens the Blood,  
and opens Obstructions of the  
Liver. Wherefore 'tis good in  
Dropfies, for an ill habit of Bo-  
dy, and the Jaundice. The  
Leaves being infused in ordina-  
ry Beer or Ale.

*Agrimonoides*, a sort of Agri-  
mony.

*Agriocardamum*, a sort of Wa-  
ter-Creases.

*Agriocastanum*, Earth-Nut, our  
Country People eat the Root  
raw, but when it is pill'd and  
boyld in fresh Broath, with a  
little Pepper, it is pleasant Food,  
and very Nourishing; it helps  
those that spit Blood, and void  
a bloody Urine.

*Agriocanara*, wild Artichoke.

*Agriococcimelea*, Wild Prunes.

*Agriomelea*, a Sort of wild  
Quinces.

*Agriion*, see *Peucedanum*.

*Agriopastinaca*, Saxifrage, of  
*Candia*.

*Agriophyllon Peucedanum*.

*Agrioriganum*, wild *Origanum*.

*Agriofelinum*, a sort of Crow-  
foot.

*Agriostari*, a sort of wild  
Wheat.

*Agrostis*, a sort of Grass.

*Agrippa*, one who is born with  
his Feet foremost.



*Agrypnia*, watching or dreaming Slumber; which proceeds from some disorder in the Brain.

*Agrypnocoma*, the same that *Coma Vigil*.

*Agrostis*, a sort of Grass.

*Agynos*, *Agnus Castus*.

*Aigine*, the same with *Caprifolium*.

*Aigipyrus Ononis*.

*Aigiros*, the Poplar tree.

*Agyrta*, a Mountebank, one who vends his Empyrical Receipts to the Rabble.

*Ahenum*, a Copper or Brass Kettle, for boiling of Medicines. It is also called *Cucuma*.

*Aipathia*, or *Æipathia*, perpetual Patience.

*Aisthesis*, or Sense, is either *External*, as Seeing, Hearing, Smelling, Taste and Touch; or *Internal*, as the Common Sensory, (as 'tis usually called) the Fancy, the Estimative Faculty, and the Memory; but Two of them will serve the turn, the Fancy and the Memory. *Aisthesis*, or Sense, is a Reception whereby Motion from External Objects being impressed upon the slender Strings or Fibres of the Nerves is communicated to the Common Sensory, or to the beginning of the *Medulla Oblongata* in the Brain, by the Mediation or continued Motion of the Animal Spirits in the same Nerves.

*Aisteterium*, the Common Sensory: Which *Carte*, places in the *Glandula Pinealis*; but Wil-

lis, about the beginning of the *Medulla Oblongata* (or top of the spinal Marrow) in the *Corpus striatum*.

*Ajuga*, see *Iva* and *Abiga*.

*Aizoon*, a sort of House-Leek.

*Al*, is an Arabick Particle, which is often put to Words, to exalt the Thing, as in *Alcali*, *Alchymy*, *Alchandal*, *Alkekengi*, and the like.

*Alæ*, the sides of the Nose; the little Fins, as it were of the *Nymphæ*, or the Lips of a *Womans Pudenda*; the upper part of the Ear, the Arm-pits, and the process of the Bone *Sphenoides*.

*Alabastri*, the green Leaves of Herbs, which enclose the Flowers before they are spread. *Alabaſter* or *Alabaſtrites*, is also a certain Stone.

*Alantoides*, see *Allantoides*.

*Alarea Offa*, are the *Pterygoid* processes of the *Sphænoid* Bone.

*Alares Musculi*, see *Pterygoides*.

*Alaternus*, a small Tree, that is always Green.

*Albadara*, an Arabian Word, and signifies the largest Bone of the Great Toe, at the top of the *Metatarsus*.

*Alba Pituita*, the same with *Leucophlegmatia*.

*Albaras Nigra*, see *lepra Gracorum*. *Albaras alba*, see *Leuce*.

*Albinum*, see *Cudweed*.

*Albuginea oculi*, a white Tunica of the Eye, which proceeds from the *pericranium*, grows to the *Tunica Cornea*, and leaves a hole



hole forward for the opening of the Apple of the Eye : See *Tunica Adnata*.

*Albuginea testis*, the Membrane which immediately involves the Testicles.

*Albugo oculi*, the same with *album oculi*, the White of the Eye. It signifies also a white Speck in the *tunica cornea*, which proceeds either from Humours, or a Scar, or Ulceration.

*Album Canis*, white Dogs Turd.

*Album oculi*, that part of the Eye, where the *tunica adnata*, and the *albuginea* grows to the *tunica sclerotes*.

*Album Rhafis*, an Ointment called by the Authors Name.

*Albumen oculi*, or *Albugo*, the same with *Album oculi*.

*Alburnum*, the soft and worst part of the Wood next the Bark.

*Alcabeft*, or *Alkahets*, 'tis say'd to be the General Resolvent, Everlasting and Immutable, which reduces every visible Body, into a Liquor of its one Concrete, preserving the Power of its Seeds, and its Natural Essential Form whole, this is very Great, if the Effect be answerable, and yet every one attributes the same to his own Process : Some take it for Mercury ; prepared others for Tartar : but whether there were ever such a Liquor, or such an Universal Menstruum, I much doubt.

*Alcali*, all such Salt as is extracted from the Ashes of any Substances by a boiled *Lixivi-*

*um*, or Lie. 'Tis said to borrow its Name from the Herb *Kali*, with whose Salt, the *Egyptians* as well as we, make Glafs.

*Alcalisatio*, is when for Instance, Spirit of Wine is impregnated with some *Alcali*, so that the *Menstruum* may become more dissolving.

*Alce Alces*, that is force and strength.

*Alcea Vervain*, Mallow, 'tis reckon'd, amongst Emplastick, and Emollient Medicines ; and as it is like, so it agrees in Virtue with the Mallow.

*Alcedo*, a sort of Bird, that breeds in the Sea.

*Alchymia*, the same with *Chymia*.

*Alchimilla*, Ladies Mantle, 'tis an excellent wound Herb, 'tis Hot, and Dry, and Astringent, it stops bleeding ; the Leaves, the Tops, and the Roots, are used in vulnerary Potions, Powders, Plasters and Ointments.

*Alcibiadium*, and *alcibium*, Vipers, Bugloss, so called, because *Alcibi* first found out the Virtue of it, for the biting of Vipers.

*Alcoculum*, see *Cinara*.

*Alcohol*, the purer Substance of any thing separated from the impurer. It signifies also most subtil and refined Dust ; and sometimes a most highly rectified Spirit.

*Alcol*, the same with *Alcohol*.

*Alcool*, the same that *Alcohol*.

*Alethorolophos*, see *Crista galli*.

*Alembicus*, or *Alëmbicum*, a Chymical Instrument used in Distilling. It has the shape of an Helmet, Concave within, and Convex without; and towards the bottom is placed a Beck or Nose, about a Cubit long, by which the Vapours descend. If they be made without a Nose, they are rather used in Circulatory Vessels.

*Alephangina*, or *aloephangina Pitula*, they are compounded of Aloes, and several Spices.

*Alaricum*, see *Hyposyamus*.

*Alexicacon*, is an Aumlet, resisting Poison.

*Alexipharmacum*, a Medicine which expels Poison, so that it shall not be hurtful to the Body: They are most commonly such things as attenuate the Blood, that it cannot be coagulated with Poyson in the Air: as *Acids*.

*Alexipyreticum*, and *alexipyretum*, and *antipyretum*, the same with *antipyretum*.

*Alexiterium*, a Préservative against Poyson.

*Alga*, a Sea Vegetable in English, Sea-Weed.

*Algema*, Pain, a sad troublesome Sensation, impress'd upon the Brain from a smart Vexatious Irritation of the Nerves.

*Algematodes*, the same with *Algema*.

*Albandal*, see *Colocynthis*.

*Alhasef*, the same with *Hydroa*.

*Alica*, a Nutritive Potion.

*Aliformes Masculi*, or *Alares*,

and *Parygoides*, they arise from the Pterygoide Bones, and Processes; partly with a nervous Beginning, and partly Fleshy, they end in the Neck of the lower Jaw, and also in the internal Seat of the Head.

*Alkabeft*, an universal *Menstruum* or Liquor, which resolves Bodies into their First Matter, still preserving the Virtue of their Seeds; and Essential Form: Some take it for prepared *Mercury*, others for *Tartar*.

*Aliformes processus*, the Prominencies of the *Os Cuneiforme*, from the fore part.

*Alimentum*, Nourishment; which is either Meat or Drink. Upon the account of its different degrees, it is taken three ways by *Hypocrates*: One is for future Nourishment, which passes from the Mouth into the Ventricle or Stomach: Another is for that which is as it were Nourishment; and that is the Arterious Blood and Animal Spirits. The third is true or proper Nourishment, that which fastens to the Parts, and at last is assimilated into their nature.

*Alindefis*, an exercitation of the Body, wherein People first nointed with Oyl, were wont afterwards to rowl themselves in the Dust.

*Alipasma*, a small Dust, which mixt with Oyl, is used to be soaked into the Body to hinder sweating.

*Alisma*, see *Saponaria*,

*Alites*, Birds.

*Alitura*, the action of a live Body



Body whereby the perpetual waſt of Blood, Spirits and Subſtance, is as continually repaired by the acceſſion of new nutritious Juice, rightly prepared and fermented, and then ſtuck upon the parts that are to be nourished.

*Alkabeſt*, ſee *Alcabreſt*.

*Alkali*, ſee *Alcali*.

*Allantoides*, the Urinary Tunick, placed betwixt the *Amnion* and the *Chorion*; which by the Navel and *Urachus*, receives the Urine that comes out of the Bladder. 'Tis called likewise *Farciminalis*, becauſe that in many Brutes, 'tis of the ſhape of a Gut-Pudding; but in Man and ſome other few Animals, it is round, and like the thin ſoft Skin which wrappeth the Child in the Womb,

*Alleluja*, Wood-Sorrel.

*Alliaria*, and *Alliaria*, Jack by the Hedge, Country-People uſe it in Sauces, when it is green it provokes Urine, when it is dry it expels poiſon being boyld in Wine or mixed with Honey it cures old Coughs.

*Alium*, Garlick being beat up with Lard, and applied to the Soles of the Feet, it opens the ſtoppages of the Lungs.

*Alliaticum*, a Medecine which by Fermentation and cleaning, alters and purifies the Blood; boiled up for the moſt part of the Root of Sowthiſtle, Cichory, Fennel, Endive, Lettice, &c.

*Allogotrophia*, a diſproportionate Nutrition, when one part

of the Body is nourished more or leſs than another, in the Rickets.

*Alnus*, the Alder-Tree, the green leaves of this Tree applied to Tumours diſcuſſes them, and takes off Inflammations.

*Aloe*, Aloes, the Juice of a certain Plant. There are Three ſorts of it in Shops; *Caballina*, which is the worſt; *Hepatica*, the next; and *Soccatrina* the beſt: The fineſt part of which, is called *Lucida*.

*Aloetica*, are Medicines which chiefly conſiſt of Aloes.

*Alopechia*, a ſhedding of the Hair ſo called from a Fox, *ἀλώπηξ*, whoſe Urine is ſaid to make places bald and barren for a Year; or from a Diſeaſe peculiar to a Fox. It is called likewise, *ῥοις* from the figure, becauſe that the parts ſmooth and deſtitute of Hair, look winding like a Serpent, in Greek *ῥοις*. It's common to both theſe Diſtempers, that the Hairs fall off *areatim*, i. e. by ſhedding, whence in general, this Diſeaſe is called *Area*.

*Alopecuriodes Gramen*, Fox-Tail Graſs.

*Aloſapiſcis*, or *Alauſſa*, a little Fiſh.

*Alphenic*, an Arabick word ſignifying Hordeated Sugar.

*Alphus*, a Diſtemper wherein the white colour of the Skin is ſomewhat rough, but not continued like ſo many ſeveral Drops: Sometimes it diſperſes it ſelf wider and with ſome intermiſſions.

*Alphus* is likewise called *Morphæa*. It differs from *Luce*, in that



that it penetrates not so deep.

*Alfine*, Chickweed, it cools and moistens moderately, upon which account it is good for inflammations, and against Heat, either taken inwardly or outwardly applied, its counted good for such as are in wasting conditions.

*Alterantia* the same with *Allo-tica*.

*Alteratio*, an altering and purifying of the Blood.

*Althæa*, Marsh-Mallows it softens, Discusses, eases Pain, brings Tumours to suppuration, and corrects sharp Humours, the Herb, the Root, and Seeds are all good for the same purpose : 'Tis chiefly used for Diseases of the Bladder, the Stone of the Kidnies, and for an Asthma, and Plurisie ; tis also used in Glisters and Cataplasam.

*Aludel*, or *Aludelli*, Glasses without Bottoms, put one upon the Top of another, and fitted to the Pot that is under them ; used in Chymical Sublimations.

*Alvearium*, the cavity of the inward Ear, near the passage which conveys the Sound where that yellow and bitter excrementitious stuff is bred.

*Alveoli Dentium*, the Cavities of the Jaws wherein the Teeth are plac'd.

*Alvi fluxus*, the same with *Diarrhæa*.

*Alviduca*, Laxative Medicines.

*Alvus* the Cavities of the Belly, containing the Liver, Spleen, Intestines, Reins, Bladder, &c.

*Alumen*, Allom, of which there are several Sorts ; but that which is common in use, is *Rock-Allom*.

*Allumen Plumosum*; see *Amianthus*.

*Alvus astricta*, Costive.

*Alvus Fluida*, a Loosness.

*Alypon*, White Turbith.

*Alysson*, an Herb that cures the biting of mad Dogs.

*Amalgamatio*, the corrosion of Metal by *Mercury*.

*Amaracum*, an Odoriferous Herb.

*Amaranthus*, an Herb ; the Flower whereof never withers.

*Amarella*, Milk-wort.

*Amaurosis*, a dimness of sight, whether the Object be placed near or at a distance ; but so, that no external fault appear in the Eye, if you inspect it never so narrowly : The defect consists in the Obstruction of the Optick Nerve. It is called also *gutta serena*.

*Ambarvalis*, the Flower of an Herb, that flourishes at Proceffioning time.

*Ambe*, a superficial jutting out of the Bones : Also a Chyrurgeons Instrument with which disjointed Bones are set again.

*Amblosus*, the same with *abortus*.

*Amblotica*, Medicines which cause Abortion, as are all Diureticks.

*Amblyopia*, dulness of sight, which is fourfold ; *Myopia*, *Presbytia*, *Nyctalopia* and *Amaurosis* ; of which in their proper place.

*Ambone*, the same with *ambe*.

*Ambra Grysea*, a kind of *Bitumen*, cast up out of the Sea. The gray is the best; which being prickt with a Needle, distills a fat Juice.

*Ambrosia*, see *Botrys*.

*Ambrosia*, a solid Medicine, but prepared as grateful and pleasant as can be. It seems to take its Name from the Meat of the Gods, because they are said to eat *Ambrosia*, and drink *Nectar*.

*Ambulatio*, the spreading of a Gangreen.

*Ambustio*, a Solution of the *Continuum*, caused by some External Burning, which always offends the *Cuticula*, very often the *Cutis*, and sometimes also the Muscles, Veins, Arteries, Nerves, and Tendons.

*Amellus*, an Herb so called from the River *Mella*, in France, near which it grows plentifully.

*Amentum*, the same with *alumen Plumosum*.

*Amethodicum*, that which is done without any Methodical Rational Prescription, as your Empyricks, or Quacks do.

*Amethystus*, the *amethyst*.

*Amianthus*, a kind of Stone like Allom, It is called *Earth-Flax* or *Salamanders Hairs*. Being cast in the Fire, it will not burn.

*Amminaeum Vinum*, an Italian Wine.

*Amma*, or *Bracherium*, a sort of Girdle called a *Truss*, used in Ruptures, to hinder the falling out of the *Intestines*. It is also

called *Brachile* or *Brachiale*.

*Ammi*, Bishops-weed, the Seed of it is one of the four lesser hot Seeds, it incides, opens, and dries; 'tis good for the Gripes, Difficulty of Urine, and the biting of Venomous Creatures: 'Tis mixed with Blister Plaisters, to prevent difficulty of Urine, which usually comes upon the use of such Medicines.

*Ammoniacum Gummi*, Gum Ammoniac; a Tear dropping from a Tree, which grows near the Temple of *Jupiter Hammon*, in *Africa*.

*Amnion*, the Membrane with which the *Fœtus* in the Womb is most immediately clad, which with the rest of the *Secundine*, the *Chorion* and *Alantois*, is ejected after the Birth; it is whiter and thinner than the *Chorion*. It contains not only the *Fœtus*, but the nutritious Humour, whence the *Fœtus* by the Mouth and Throat sucks its nourishment. It is outwardly cloathed with the Urinary Membrane, and the *Chorion*, which sometimes stick so close to one another, that they can scarce be separated.

*Amolyntum*, a Medicine which will not defile the Hands that touch it.

*Amomum*, What the *Amomum* of the Ancients was, is uncertain; some will have it to be the Rose of *Fericho*. The Shops shows two sorts of Seeds under the Name of *Amomum*, the First of which is black and round like *Pepper* or *Cubebs*, but has



has no sharp Taste. The other is a small and pale Seed ; either of them is seldom used. Instead of the *Amomum* of the Ancients, they use *Sweet-Cane*.

*Amoris dulcedo*, the same with *Clitoris*.

*Amoris Flos*, the same with *amaranthus*.

*Amoris Poma*, see *Mala Insana*.

*Ampeloprasum*, a Leek growing about Vines.

*Ampelos*, see *Vitis*.

*Amphemerinus*, a Quotidian Distemper.

*Amphibium*, every animal that lives as well in the water, as upon the Land, as the Castor, Crocodile, Frog, and the like.

*Amphisbæna*, a sort of Serpent.

*Amphiblestroides*, or the *Tunica retina* of the Eye, is a soft, white, and slimy substance, which is so named, because that being thrown in the Water, it resembles a Net. It shoots from the very center of the Optick Nerve ; and expanding itself over the Vitreous Humour, is extended as far as the ligament of the Eye-lids. This Tunick, in that it is whitish and of a Marrowy substance, seems to proceed from the very Marrowy and Fibrous substance of the Optick Nerve ; so that it is as it were an expansion of Nervous Fibres, which are there gathered into one Bundle, into a contexture made like a Net.

*Amphibranchia*, Places about those Glandules in the Jaws which moisten the *Asperia Arterial*, Stomach, &c.

*Amphidaum*, the top of the mouth of the Womb, like the Lips of a Cupping-Glass.

*Amphismela*, an Anatomical Instrument, useful in the dissection of Bodies.

*Amphora*, a Measure of Liquids used among the Ancients.

*Amulatum*, the same with *Periamma*.

*Amurca*, the Lees of Oyl.

*Amygdalæ*, the same with *Antias* and *Paristhmia*.

*Amygdalus* the Almond-Tree.

*Amygdalatum*, an Artificial Milk, or an Emulsion made of Almonds, and other things.

*Amylum*, white Starch.

*Ampulla*, a Glass Viol, or Bottle.

*Ana*, an equal portion of different Ingredients in the same Receipt.

*Anabasis*, the Increase of Diseases.

*Anabatica* see *Synochus*.

*Anabrochismus*, when any thing superfluous and corrupted is taking up, by the letting down of a band fit for that purpose : It is likewise a way of drawing out the inverted prickling Hairs of the Eye-lids, by the help of a Thread of fine Silk in the Eye of a Needle ; which when you have doubled, you put the hair through and draw it out.

*Anabrosis*, a consuming or waste of any part of the Body by sharp Humours.

*Anacardium*, the Fruit of an Outlandish Tree, of a Darkish Red, or rather of a shining Black, being something like a Man's Heart,

*An-*



*Anacatharsis*, a Medicine that discharges Nature by some of the Upper parts; as any thing that provokes to Vomit, to Sneezing, to Salivation, &c.

*Anacathartica*, Medicines that Vomit.

*Anacollema*, a sort of Liment, or dry Medicine, either applied to the Forehead or Nostrils to stop Bleeding. It signifies likewise a Medicine that will breed Flesh, and conglutinate the Parts.

*Anastorion*, see *Gladiolus*.

*Anadendromalache*, the Rose mallow Tree.

*Anadendron althæa*.

*Anadiplosis*, a frequent reduplication of Fevers.

*Anadosis*, whatsoever tends upward in the Body, as the distribution of Chyle, or a Vomit.

*Anagallis*, *Pimpernel*, tis moderately hot and dry; tis counted vulnerary, and is used inwardly and outwardly, it cures the Pin and Web. In the Eye it is good for a Consumption, and for Purulent-Spitting. *Willis* commends the Decoction as a *Specifick* for Madness.

*Anagyris*, a small Tree.

*Anarhinon*, see *Antirrhinon*.

*Anæsthesia*, a defect of Sensation, as in Paralytick and Blasted Persons.

*Analeptica*, Medicines which cherish and renew the strength.

*Analgesia*, Indolency, or absence of pain and grief.

*Analogia*, see *Analogismus*.

*Analogismus*, a comparison, and perception of causes that help by likeness.

*Analysis*, the reduction of a Body into its first Principles. Also an Anatomical demonstration of the parts of Mans Body, which is performed by insisting upon the parts severally.

*Anamnestica*, Medicines which restore the Memory, as all Spirituous things do.

*Anaphromeli*, is Honey that has no Froth.

*Anaplerosis*, that part of Chyrurgery, whereby what either Nature has denied, or has by Chance decayed, is restored by Art.

*Anaplerotica*, are Medicines that fill Ulcers with Flesh.

*Anarrhopus*, the same with *Anadosis*.

*Anasarca*, a white, soft, yielding Tumor of the whole outward Body, or of some of its part, which dints in by compressing the Flesh: It is caused by some Obstruction in the *Lymphatick* Vessels, when the *Lympha* is too Thick, and the Blood Viscid. But if the Humours are very Clammy and Viscid, it is called *Leuco-phlegmatia*.

*Anastochasis*, a Chymical resolution of Bodies.

*Anastomosis*, an effluxion of the Blood, the *Lympha* or Chyle, at the meeting of Vessels that close not narrowly. It is also taken for the mutual opening of Veins and Arteries into one another, as some long ago false-

ly

ly imagin'd ; for this were to offer Violence to the Laws of Circulation ; yet it is not impossible neither, since Veins open into Veins, and Arteries into Arteries ; as is plain in the Spermatick Vessels, the *Plexus Chorides, rete mirabile, &c.*

*Anastomotica*, Medicines which open the Pores and Passages, as Purgatives, Sudoriferous things, and Diureticks.

*Anatafis*, the Extension of the Body toward the Upper Parts.

*Anthymiasis*, a Vapour, Exhalation, Perfume, Fumigation.

*Anatica portio*, See *ana*.

*Anatomia*, a neat Dissection of an Animal, especially Man, whereby the Parts are severally discovered and explained for the use of Physick and Natural Philosophy.

*Anatomicus* a Physician that is skilful in Dissections.

*Anatripsis*, a bruising or Commination of the stone, or a Bone.

*Anaxyris*, an Herb that cures the Itch.

*Anchois*, a small Fish.

*Anchoralis processus*, See *Ancyroides*.

*Anchusa*, *Alkanet*

*Anchyle*, a Contraction of a Joynt, or the back part of the Knee.

*Anchylops*, the same that *Ægiops*.

*Anchylosis*, the same that *Anchyle*.

*Anchyroides*, see *Ancroides*.

*Ancon*, or the top of the Elbow, is strictly taken for the

backward and greater shooting forth of that Bone of the Cubit which is called *Ulna*.

*Anconaus*, See *Ancon*.

*Anchoralis*, see *Ancyroides*.

*Ancyle*, the Contraction of the Ham. See *Anchyle*.

*Ancyloblepharum*, the growing of the Eye-lid to the *Tunica Cornea*, or to the *Albuginea*, or when as it some times happens, both the Eye-lids grow together : This concretion sometimes happens before the Delivery of a Child, and then 'tis the fault of the Birth.

*Ancyloglossum*, when the little String under the Tongue is too straitly tied, which causes difficulty of Utterance.

*Ancyloglossus*, he that hath a difficulty of Utterance.

*Ancylifis*, see *Ancyloglossum*.

*Ancylotomus*, a little Knife, wherewith to cut the String under the Tongue.

*Ancyroides*, the shooting forth of the Shouldder-bone like a Beek, which is called *Coracoides*, *Anchoralis*, and *Cornicularis*.

*Andrachne*, Purslain.

*Androsace*, so called because it evacuates Urine in Hydro-pical Persons.

*Androgynus*, or an *Hermaphrodite*, one who hath both Man and Womans Members : Also one who has had his Members cut out; also effeminate.

*Androsæmum Tutsan*, it stops Blood, and is an excellent Vulnerary Plant, taken inwardly, or outwardly applied.

*Anemius, furnus*, a Wine-Furnace



nace, used to make stronge Fires, to destill or melt things.

*Anemone*, an Herb so called.

*Anethum*, Dill the Herb; but especially the Seed digests, Discusses, and ripens Tumours, increases Milk, disposes to sleep, lessens Venery, cures Vomiting, and the Hickops; the tender Tops, and the root when fresh, provoke Urine, and so very good for those that are afflicted with the Stone.

*Aneurisma*, a dilatation or bursting of the Arteries, always beating, and swelling sometimes to the bigness of an Egg, which yields if you compress it, but recoils presently.

*Angiotomia*, a cutting open of the Vessels, as in the opening a Vein or Artery.

*Angelica*, in English *Angelica*, the Herb it self; but especially the Root and Seed are hot and dry: It opens, and Attenuates, and is Sudorifick, and Vulnerary. It moves the Courses, hastens Delivery, is good for Mother fits, and Malignant Diseases, and expels Poison. The Root of it is allow'd by all Physicians, to be very Cordial and Alixipharmick, for Preservation against the Plague, the Root infused in Vinegar, is to be held frequently to the Nose; or chew'd in the Mouth: Take one dram of the Powder, of the Root alone, or half a Dram, mixed with a Dram of Venice-Treacle; every Sixth Hour, to provoke Sweat.

*Angiglossi*, they that with Difficulty pronounce L. R. K. and utter in their Speech

*Angina*, an Inflammation of the Jaws or Throat, attended with a Continual Fever, and a difficulty of Respiration and swallowing: And it is Two fold; either *Spuria* or *Exquisita*, a Bastard or a True *Squincie*: The latter is again four fold, *Synanche*, *Parasynanche*, *Cynanche*, and *Parachynanche*: Of all which in their proper place.

*Angina Lini*, Dodder.

*Angiologia*, a Treatise of the Vessels of the humane Body.

*Anglicus Sudor*, *Sudor Anglicus*.

*Anguilla*, an Eell.

*Anguis* a Snake.

*Anguria*, Citrulls.

*Anhaltina*, are called remedies which facilitate respiration, as are vulnerary Plants, Sulphur, and the like.

*Ani procidentia*, see *Procidentia ani*.

*Anima hepatis*, Vitriol or *Sal Martis* this name is given by Chymist, because the Diseases of the Liver, are cured by it.

*Animal*, a living Creature.

*Anima Gummi*, or *Resina*, a Transparent Gum or Resin, of a wittish Citrine Colour, almost like Frankincense. It is brought from *Aethiopia*, the East and West-indies.

*Animalis facultas*, the Animal Faculty, and Action whereby a Man exercises Sense, Motion, and the Principal Functions of the Mind: Which are Three; Imagination, Ratiocination, and Memory.

*Animi Defectus vel Deliquium*, see *Lypothymia*.

*Animi Deliquium*, see *Deliquium Animi*, or *Lypothymia*.

*Anisclaptoris Musculi Par*, it is also call'd *Latissimus Dorsi*, from its Largeness. It draws the Arm backwards and downwards, and has the Name of *Ani Scalptor*, or *Scratcher of the Arse*, because that Office is perform'd by the help of this Muscle.

*Anisum* Anise, the Seed is chiefly used, the Herb it self but rarely, and the Root of it never; it heats, dries, and is cephalic, epatick, penumonick, and stomachick; tis used for Wind in the Stomack, a Cough, and the like; 'tis more agreeable to the Stomack, than any other Medicine that is used, to expel Wind; it has less acrimony, and is sweeter. The Ancients extoll'd it wonderfully, for a cold and moist Stomach, and it cures a stinking breath, a Scruple of the Seed powder'd grossly, is good for the Gripes in Children.

*Annularis Cartilago*, see *Carocoides Cartilago*.

*Annularis Digitus*, see *Digitus*.

*Annularis Protuberantia*, a certain part of the Brain, between the *Cerebellum* and the Two backward Prominencies.

*Annus Climactericus*, the Years 63 and 81, in which there is a Foolish Opinion, that Men must needs die. These Years fall always in the Ninth Year, as Seven times Nine make 63, and Nine times Nine 81. But no

Reason or Experience can persuade us, that Men are more obnoxious to Death in these Years than in others. Nay, as many Die in 60, as in 63 or 81.

*Ano purgare*, to discharge upwards; as in a Vomit, &c. opposite whereunto is *Kalo purgare*, to do it downwards.

*Anodynum*, a Medicine that allays Pain.

*Anœa*, Madness, or an Extinction of the Imagination and Judgment.

*Anomeomeres*, the same with *Heterogeneons*, or that which consists of several and different Particles.

*Anonis*, rest Harrow Cammock, the Bark of the Root, and the root it self being infus'd in Wine, and taken inwardly for some time provokes Urine, and expels Gravel, and eases the pain of the Teeth, and opens Obstructions of the Liver.

*Anonimus*, rather *Exonimous*, see *Evonimous*.

*Anorexia*, a loathing of Meat, arising from an ill disposition of the Stomack.

*Anserina*, see *Argentina*.

*Antacida*, Alcalic, or Oleaginous things which destroy Acidities.

*Antagonista*, the opposite Situation of *Muscles*, as may be seen betwixt the *Abductor* and *Adductor*, that which contracts and expands the Arm.

*Antaphroditica*, Medicines for the Pox.

*Antarthriticum*, a Medicine against the Gout.

*Antasthmatica*



*Antasthumatica*, Medicines proper for Asthmatic People.

*Antecedens causa*, See *Proegumena*.

*Antecedentia signa*, Antecedent signs are such as are observed before a Disease; as an ill Disposition of the Pancreatick Juice, or the Bile, is an Antecedent cause to Infinite Diseases.

*Antemetica*, such things as hinder Vomiting.

*Antendeixis*, a Contrary-Indication, or a contradictory Indication; which forbids that to be used, which the former Indication suggested as proper: As for instance, abundance of ill Juice in Blood requires Evacuation; but then again, the weakness of the Patient may forbid it.

*Antepileptica*, Medicines against the Falling-Sickness.

*Anthelix*, the Protuberance of the Ear, or the inward brink of the outward Ear.

*Anthelmintica*, Medicines which destroy Worms.

*Anthemis*, and *Anthemon*, is a name whereby various Flowers are denominated.

*Antherum*, any thing that's florid in our Bodies. *Anthera* are also the tops in the middle of Flowers, which lean upon little Hairy Threads.

*Anthophylli*, a great sort of Cloves which have come to Maturity, with a hard and cleft Kernel within; in tast they are not so sharp as the common Cloves.

*Anthora*, see *Napellus*.

*Anthos*, Rosemary Flower.

*Anthraxis oculi*, a scaly corrosive Ulcer in the Eye, attended with a Tumour of the whole Body, especially about the Eyes. The Cause is now and then an Inflammation of the Eye from a Malignant Fever.

*Anthrax*, *Carbo*, *Pruna*, or *Carbunculus*, a Tumour that arises in several places, surrounded with hot, fiery and most sharp Pimples, accompanied with Acute Pain, but without ever being suppurated; and when it spreads it self farther, it burns the Flesh, throws off Lobes of it when it is rotten, and leaves an Ulcer behind it, as if it had been burnt in with an Iron.

*Anthriscus*, is an Herb more known to the ancients, then to us.

*Anthropologia*, the Description tion of a Man, or the Doctrine concerning him. *Bartholine* divides it into two Parts; viz. *Anotomy*, which treats of the Body, and *Psycology*, which treats of the Soul.

*Anthropomorphos*, the Mandrake.

*Anthyllis*, 'tis supposed to be Chamomile.

*Anthypnotica*, Medicines which hinder Sleep.

*Anthypochondriaca*, Remedies against the Disease of the Hypochondres.

*Anthisterica*, Medicines good against the Fits of the Mother.

*Antiarthritica*, Medicines against the Gout.

*Antias*, in the Plural *Antia-*

*des Tonfilla, Glandules* of the Neck, which Chyrurgeons commonly call *Almonds*, which they do not too much resemble neither. They are Two *Glandules*, which in reality make but up one Body, placed at the sides of the *Epiglottis*, or Cover of the Wind-pipe. Its substance is similar, and made like separate Grains, just like Honey or Oyl, hardened with cold, but that they stick closer together, as if they were joyned by a Membrane ; 'tis of somewhat a Yellowish Colour, and soft ; it has on each side one common large oval hollow passage, which opens into the Mouth within the Skirt, whereof it contains Two somewhat big, and several less Cavities. Its use is to collect the Snotty Viscous Matter, and to moisten the adjacent parts therewith. It signifies also the Inflammations of these parts. See *Paristmia*.

*Antiballomena*, Medicines of a like strength, which are now and then used in the defect of one another : Apothecaries call them *quid pro quo*.

*Anticachectica*, Medicines correcting the Ill Disposition of the Blood.

*Anticardium*, a cavity in the Breast above the Region or place of the Heart.

*Anticnemium*, the former part of the Leg.

*Anticolica*, Remedies against the Colick.

*Antidinica*, Remedies against Giddiness of the Head:

*Antidotum*, a Medicine against deadly Poison.

*Anridysenterica*, Medicines which cures the Dysentery.

*Antifebrile*, see *Antipyreticum*.

*Antihæctica*, Remedies against a Consumption.

*Antiloimica*, Remedies against the Pestilence.

*Antilyssus*, a composition against madness.

*Antimonium*, a Mineral of a Metallick Nature, consisting, First, of a Mineral Sulphur : Secondly, of a great quantity of Mercury : Thirdly, of a Terrestrial Substance, and a little Salt. That which is to be sold in Shops is melted, and made up commonly in form of a Pyramid. It is found in Germany, Hungary, and Transylvania.

*Antinephritica*, Medicines which cure the distempers of the Reins.

*Antipathia*, a Contrariety and Repugnancy in the Body, or in Medicines. Also a loathing and abhorrence of any thing without a manifest cause.

*Antiperistasis*, the surrounding of the Air, as in Hay that is Cocked and made up into Ricks too moist. *Hipocrates* says in his Aphorisms, That Bodies are hotter in Winter, and colder in Summer. Which we interpret thus, that this does not only come from the *Antiperistasis* of the Air, but from the Nitre with which the Air in Winter-time is impregnated, especially



ly when the North Wind blows, so that when we come to breathe, the Sulphurous Blood is more fermented and inflamed in the Lungs.

*Antipharmacum*, a Remedy against Poyson; or a Remedy against any other Disease.

*Antiphthisica*, Medicines against a Consumption.

*Antiphora*, a sort of *Nappellus*.

*Antipluriticum*, any Remedy against a Pleurisie.

*Antipidazrica*, the same with *Antiarthritica*.

*Antipyreudicum*, or *Antipureticum*, a Medicine that temperates and allays too much heat in Fevers, as Acids do.

*Antiquartanarium* and *Antiquartium*, a Medicine against a Quartan Fever.

*Antiquartium*, the same with *Antiquartinarium*.

*Antiqui morbi*, such Diseases as from the Fourth Day continue often many Years, and therefore they are called also *Inveterate*.

*Antirrhinum*, Snap-Dragon.

*Antirrhizon*, the same with *Antirrhinon*.

*Antipasis*, a revulsion of a Disease; that is, when Humours which flow into some one Part, are turned into another, by the opening of a Vein in a remote Part.

*Antiscolica*, see *Anthelmintica*.

*Antiscorbutica*, Remedies against the Scurvy.

*Antiscorodon*, a sort of Garlic.

*Antispasmodicum*, a Medicine that hinders Contractions.

*Antispasticum*, a Medicine that diverts Distempers to other Parts.

*Antitasis*, an opposite placing of parts in the Body, as the Liver and the Spleen.

*Antithenar*, one of the Muscles that extends the Thumb.

*Antithora*, the same with *Antithora*.

*Antitragus*, the outward part of the Ear, opposite to the *Tragus*.

*Antivenerea*, Medicines against the French-Pox.

*Antrum buccinosum*, the same with *Cochlea*.

*Anus*, the extremity of the *Intestinum Rectum*; It consists of three Muscles, Two called *Levatores*, which distend and open it in time of necessity; and one called *Sphincter*, which shuts it, and keeps it so. It is also a Cavity in the Brain, which arises from the contact of Four Trunks of the *Spinal Marrow*: Also the Skin which goes over the Navel, which when wrinkled, is a sign of old Age.

*Anydron*, a sort of Herb, which makes those thirsty that taste it.

*Aorta*, or the Great Artery, is a Vessel which proceeds from the Left Ventricle of the Heart, consisting of four Tunics, a *Nervous*, *Glandulous*, *Muscular*, and *Membranous*, or *Internal* one: It beats continually, and distributes Blood into the whole

Body for Nourishment. The Branches which creep from the Heart to the Brain, are called *Carocides*: Those which run laterally towards the Arms, are called *Humerarii*: As the Trunk of it descends, the Branches extend themselves towards the Bowels; and going further on to the Thighs and Feet, it ends.

*Apagma*, the thrusting of a Bone or other part out of its proper place.

*Apanthisinus*, the Obliteration of a part in the Body, so that it can be no more found; as it often happens to a little Arterious Pipe about the Heart.

*Aparine*, Cleavers, or Goose-Grafs: This Herb beat up with Lard; Cures the King's-Evil. The Distilled Water, stops the Flux of the Belly, and is good in the Jaundice: The Distilled Water, or the Herb cut small, and boyl'd in a sufficient quantity of Wine and Drunk, is an excellent Remedy for the Stone and Gravel.

*Apathia*, an utter want of Passions.

*Apella*, or *Recutitus*, one that is Circumcised.

*Apepsia*, when the Stomach has no Concoction.

*Απρὴλὰ σφύαλα*, Crude Wheals or Knobs in the Body, not yet ripe.

*Aperientia*, Opening Things, are those which consisting of sharp, small Particles, penetrate the Body profoundly; and by attenuating and expelling the

more gross, open the Pores and Passages of the Body and its Vessels.

*Aperistatos*, a hollow Ulcer.

*Apes*, without Feet.

*Aphace*, a sort of Vetch.

*Aphæresis*, a part of Chyrurgery so called; which teaches to take away Superfluities.

*Aphonia* want of Voice.

*Aphorismus*, a short determinative sentence.

*Aphrodisa Phrenitis*, a mad and Violent Love in Maids.

*Aphronitrum*, the Scum of Nitre.

*Aphrodisis morbus*, the same with *Lues Venerea*.

*Apthæ*, Wheals or Pimples about the Internal Parts of the Mouth; as also about the Ventricle and Guts, accompanied with a Fever: A Distemper to which Infants are very Obnoxious. These *Ulcers* begin in the Gums, then by little and little spread over the Palate and the whole Mouth; and then at last descend to the *Epiglottis*, or Cover of the Wind-pipe, and the upper part of the Throat, which being once infected, the Child hardly recovers.

*Aphylanthæ*, as if you should say, a Flower without Leaves.

*Apiastrum*, see *Melissophyllum*.

*Apices*, the same that *Anthēra*.

*Apinthion*, see *Absinthium*.

*Apios*, see *Pyrum*.

*Apios*, Horse-Radish.

*Apium Mallage*, 'tis hot, and dry, it incises and opens: upon which account, 'tis reckon'd among



mong the Five opening Roots: It provokes Urine, and the Courses, and expels Gravel: It cures the Jaundice, the Seed is reckon'd among the lesser hot Seeds. The use of this hot Herb, certainly injures those that are afflicted with the Falling-Sickness.

*Apium Risus*, see *Risus Apium*.

*Apium Sylvestre*, the same with *Batrachium*.

*Apnæa*, a suppression of Respiration, either wholly, or at least to Sense.

*Apochylisma*, called *Succago Robur*, and *Rob*, is the boiling and thickning of any Juice with Sugar and Hony, into a kind of a hard consistence.

*Apoclasma*, the breaking off of any part in the Body.

*Apocope*, the cutting off of a Part.

*Apocrisis*, and *Apocrisia*, that which by Reason of Abundance, is cast out of the Body.

*Apocrusticum*, any thing that helps by vertue of binding and repelling.

*Apocynum*, an Herb that kills all Four Footed-Beasts that eat it; especially Dogs.

*Apodacryticum*, a Medicine that provokes Tears.

*Apodes*, without Feet.

*Apolepsia*, or *Apolepsis*, the Interception of Blood and Animal Spirits.

*Apollinaris*, see *Hyoseyamus*.

*Apomeli*, *Oxymel*, or a Decoction of Hony and Vineger.

*Aponeurosis*, the End, Taile, or String of Muscles: It is called also

a Tendon. Chyrurgeons take it falsly for a Nerve.

*Aposlegmatica*, - See *Apophlegmatismus*.

*Aposlegmatismus Commansum*, some Physicians call it in Barbarous Language, *Masticatorium*; it is a Medicine which being kept in the Mouth, and often also chewed, draws forth Pituitous Humours, which are excreted at the Mouth, made of the Root of bastard Pellitory, Salt, Holly, Mastich, Wax, &c. When it is used in this solid Form, it is call'd *Masticatorium*: It is used also in a Liquid Form, and is of the Nature of a Gargarism, made up of Cephalics, and Attenuating ingredients, boiled and prepared.

*Apophthora*, an Abortion, or the Birth of a *Fœtus* before its due time.

*Apophysis*, *Probole*, *Echphysis*, *Processus*, *Productio*, *Projectura*, & *Protuberantia*; is a part of a Bone that is not Contiguous, as an *Epiphysis* is, but Continuous with the Bone, and stretching it self beyond a plain Surface.

*Apoplecta*, the Jugular Vein, which the Ancients falsly called the *Soporalis*, or Sleepy Vein.

*Apoplectica*, Medicines against an Apoplexy.

*Apoplexia*, *Attonitus*, *Stupor*, *Sideratio*, and *Morbus attonitus*, is a profound Sleep, wherein the Patient being vehemently shaken, pull'd and prick'd, yet perceives nothing, nor affords any sign of Action; accompanied with a Difficulty of Respiration

tion for the most part, and sometimes with none at all: It rises frequently from *viscous* Blood, which obstructs the least Pores of the Brain; or from Blood Extravasated about the Basis of the Brain, which oppresses and straitens the *Carotidal Arteries*, or the Brain.

*Aporrhoe*, Vapours, and Sulphureous *Effluvia* which exhale through the Pores of the Body, and other breathing holes.

*Apositia*, a loathing of Meat.

*Apospasma*, when the unity of Organical compounded parts is dissolved, and those things which were of different natures, yet naturally compacted together, are disjoyned by the Rupture of those Ligaments, and little Fibrous Threads or Filaments which held them together: As when the Skin is separated from a Membrane, a Membrane from a Muscle, one Muscle from another; and in short, any one part from another, which naturally adhered to it.

*Aposceparnismus*, a sort of a Fracture of the Skull; when some part is plainly Elevated.

*Apostasis*, which *Pliny* calls *Apostasis*, see *Aposlema*.

*Aposlema*, which *Pliny* calls *Apostasis*, *Hippocrates* *Metastasis*, and *Celsus*, *Abscessus*; is an Exulceration left after a *Crisis*: but *Apostasis*, and *Metastasis*, sometimes differ in this, That the former is meant of an Accurate *Crisis*, the latter of the translation of a Disease from one part to another.

*Apostolorum Unguentum*, so called from the Twelve Ingredients, which answers to the Number of the Apostles, 'tis Vulnerary.

*Aposurma*, a shaving away of the Skin, or Bone.

*Apotheca*, an Apothecary's Shop.

*Apothecarius*, an Apothecary.

*Apothepia*, a Cure, or Remedy; also an Exercitation, which both purges the Excrements, and secures from Weariness.

*Apothermus*, the same with *Apochilysma*.

*Apozema*, the Apothecaries call it a *Decoction*, is a Decoction of Roots, Woods, Barks, Herbs, Flowers, Fruits, Seeds, &c. which is boiled down commonly to Twelve, Fifteen or Twenty Ounces It is either Purging, Loosning, Altering, or Drying, *Cephalick* (for the Head) *Stomachic*, *Diuretic*, *Splenetic*, or *Hepatic*, (good for the Liver.)

*Apparatus major & minor*, the greater and lesser Preparation; a form of Speech used by *Lithotomists*, or those that cut for the Stone, according to the different Methods they take.

*Appendicula*, *Vermiformis*, see *Cecum Intestinum*.

*Appendix* and *Appendicula*, see *Epiphysis*.

*Appetitus alimentarius*, or Hunger, is a certain Constitution of the Phansie, arising from the motion of a Nerve of the *Par Vagum*, and the *Intercostal*, which



which for want of Nourishment is moved inordinately in the Stomach ; whereby we are impell'd for Animal Spirits, to those Motions of our Members which are most conducive to the procuring of Nourishment. It is occasioned in as much as the Animal Spirits being any way excited about the middle of the Brain, shoot thence towards the body of the Nerves : Or it may be thus defin'd, *appetitus alimentarius*, is an incitement to seek Nourishment proceeding from an *acid Humour* which arises from a *Ferment* in the Stomach, with which the Nerves being *vellicated*, they communicate the sense of want of Nourishment to the Brain ; which Want, the Brain naturally judges ought to be supplied.

*Appetitus Caninus*, the same that *Cynodes Orexis*.

*Apſychia*, a *Deliquium* of the Mind.

*Aptyſtus*, want of Spittle ſo, that a Man cannot ſpit.

*Apſyrexia*, an Intermiſſion or Abating of Fevers : The cauſe of it is, that all the Morbiſick Matter is ſpent in one Fit, and it intermits till new come, and begin to ſwell and ferment as the other.

*Apſyrophium*, Brimſtone.

*Aqua*, with the *Arabians*, the ſame that *Suffuſio*.

*Aqua diſtillata*, diſtilled Water, is ſuch as is drawn out by Diſtilling, conſiſting of Watery and Spirituous Parts, but more of Watery.

*Aqua-Ductus*, the Bony paſſage of the Drum, which reaches from the Ear to the Palate. It is ſo called from its Shape, which reſembles a Conduit-pipe.

*Aqua florum omnium*, is Water made of Cow-Dung, by Deſtillation, when the Cows go to Graſs.

*Aqua inter cutim*, Water betwixt the Skin ; the ſame with *Anſarca*.

*Aqua pericardii*, that Humour which is gathered together about the Heart. It flows from the Glandules which lean upon the Baſis of the Heart, and is ſent back by the *Lymphatick* Veſſels into the *Ductus Chiliſerius*.

*Aqualiculus*, or the loweſt part of the Belly ; the ſame with *Hypogaſtrium*.

*Aquæ humor*, the Watery Humour, ſee *Humores Oculi*.

*Aquila, alba, Mercurius Dulcis*.

*Aquila lapis*, ſee *Ætites*.

*Aquifolium*, the ſame with *Agyifolium*.

*Aquileia aquilina*, or *aquilegium*, *columbine*, the Seed Candied, is commended, for Obſtructions of the Bowels, and for Giddineſs. One Dram of the Seed powder'd, and taken in Wine with Saffron, cures the Jaundice, if the Sick keep in Bed, and Sweat. The diſtilled Water of it, Diſcuſſes inward Tumours, expels Poiſon, and eaſes the Gripes : The Seed finely powder'd, and taken in Wine, helps Delivery

delivery if the first Draught does not do the business, it must be repeated. but it is most frequently used in Gargarisms to cleanse the Teeth, and to cure the Scurvy and Ulcers of the Mouth and Jaws.

*Aquula*, the same that *Hydatis*.

*Arabicum Gummi*, Transparent and Glutinous Gum, easily dissolved in Water, round, and looks on the out side as if it were Worm-eaten. It is brought from *Arabia* and *America*.

*Arabis*, a sort of a Water-Cress.

*Arachidna* or *Aracidna*, an Herb.

*Arachis* or *Aracus*, a sort of pulse.

*Arachydra*, the same with *Arachidna*.

*Aschnoida*, the Cristaline Tunick of the Eye ; so called from its likeness to a Spiders Web.

*Aracus*, a sort of pulse.

*Aranea*, see *Paris herba*.

*Aranea tunica*, or *Cristalyne*, that which surrounds the Cristaline Humour, by reason of its light thin contexture, like the Workmanship of a Spider, it has the name of *Aranea*.

*Aranea*, a Spider.

*Arantia*, see *Aurantium*.

*Arbor*, a Tree.

*Arbor vitæ*, the Tree of Life.

*Arbutus*, the Strawberry Tree.

*Arcanum Theophrasti*, the Quintessence of a thing most highly exalted, or, as he says, it

is the virtue of a thing Refined by a thousand Exaltations. He boasts of Four *Arcana* especially ; 1. The *Arcanum* of the First Matter. 2. Of the *Philosophers Stone*. 3. Of the *Mercury of Life*. 4. Of *Tincture*. Others call it an *Extract* specially so called.

*Arcenicum*, a Mineral, Fat, Combustible Soot or Juice. It is White or Crystalline ; Yellow, which is called Orpment, and Redish, the *Sandaracha* of the *Greeks*. All of them corrode, and are reckon'd among Poisons.

*Arcenthos juniperus*.

*Archangelica*, Water *Angelica*.

*Arche*, the beginning of a Disease.

*Archeus*, the highest, and exalted, and invisible Spirit, which is separated from Bodies, is Exalted and Ascends ; an hidden Vertue of Nature common to all things ; an Artist, a Physician. Also *Archiatios*, or the Chief Physician of Nature, which distributes to every thing and to every Member its peculiar *Archeus* occultly by the Air.

Also *Archeus* the first in Nature, is a most occult quality, which produces all things from *Iliastes*, being only immediately sustained by the Divine Vertue it Self.

*Archiater*, the President or Chief Physician. The Physicians of Princes are stiled so by way of Excellency.



*Archigeni morbi*, acute Diseases.

*Arctoscordon*, Ramsons.

*Arctostaphylos vaccinium*.

*Arcuatio*, the bending of the Bones.

*Arcuratus Morbus*, see *Icterus*.

*Ardentes febres*, burning Fevers, are those which are accompanied with a great Heat and Thirst, by reason of a too high Exaltation of the Sulphur; as in that called *Causus*, and *Lipiria*.

*Ardor*, a very Intense Acute Heat, raised in our Bodies by a too high Exaltation of Sulphur or Spirits.

*Ardor ventriculi*, that which we call Heart-burning, is a particular sort of Pain in the Stomach, which at the same time molests the whole Gullet; some call it a Fervent Heat of the Stomack; some an *Ebullition*, and a boiling bubling heat of the Stomach: when a certain fiery Pain is felt in the Ventricle, and the Throat, as if it burnt; it happens often to People that are in good Health enough, and that either Feeding or Fasting; especially when they belch, as if they were a fiery sort of Blast closely pent up, and which could not break out. Yet it happens sometimes in Fevers too. It is caused by a certain effervescence of a little, sharp, bileous Particles, with Sulphureous, whence is perceived that *Ebullition*, or bubling heat of the Stomach.

*Ardor Urinae*, see *Disuria*.

*Area*, the falling off of the Hair. *Celsus* reckons Two sorts; but this is common to both of them, that the uppermost little Skin being decayed, the Hairs are first lessen'd, and then fall off: And if the place be wounded, it sends forth a liquid Matter of an ill savour; both of them spread in some swiftly, in others slowly; that is the worst that makes the Skin thick, fattish, and perfectly bald. That which is called *αλοπεκία*, dilates it self in any shape it happens both, in the Head, and in the Beard; the Former is called *οβίασις*, from its resembling a Serpent; it begins at the hinder part of the Head, exceeds not the breadth of Two Fingers, spreads it self towards the Ears in Two Branches, in some to the Fore-head, till they both joyn in the fore part of the Head: The one Distemper is incident to any Age; the other common to Infants. The Former is scarce ever cured, the later often ends of his own accord.

*Area*, a Space betwixt the Muscles and Glands.

*Aregon*, an Ointment that resolves, relaxes and attenuates.

*Arena*, Gravel, is a thing bred in the body of a great deal of Salt and Earth, which often grows up into a Stone.

*Arenaria*, a sort of *Coronopus* see *Coronopus*.

*Arenatio*, a sort of dry Bath, when the Sick sit with their Feet upon hot Sand.

*Areola*,

*Areola Papillaris*, the Circle of the Teat.

*Aresta Bovis*, see *Anonis*.

*Argemon*, a little Ulcer of the Eye in that Circle of it which is called *Iris*, comprehending part of the white and black.

*Argemone*, see *Argentina*.

*Argentina*, Silverweed ; It cools moderately and is very astringent, upon which account it cures spitting of Blood, and the immoderate Flux of the Womb, and Belly ; tis good for the Stone in the Kidnies, and is very useful in curing wounds, and Ulcers; tis much commended for easing the pain of the Teeth, and for removing the putrefaction of the Gums, tis good to assuage the Heat of Fevers, which it does very powerfully, being beaten with Salt and Vinegar, and applyed to the Soles of the Feet, and the Arm wrists, the Women use the Distilled Water, to take off Freckles, Spots, and Botches from the Face, tis affirmed, that being worn in the shoes, it will cure the Bloody Flux, Bleeding at the Nose, and all imoderate Fluxes of the Belly.

*Argentum vivum*, see *Mercurius*.

*Argentum*, Silver,

*Argilla*, white Earth.

*Argyrocome*, a Sort of Cud-Weed, see *Gnaphalium*.

*Aridura*, a particular Consumtion, or wasting away of some Member of the Body.

*Arilli*, the same with *acini*.

*Arisarum*, a small sort of Wake-Robin, see *Arum*.

*Aristalthæa*, common Marsh-Mallows.

*Aristolochia*, Birth Wort, the Root is Hot and Dry, both Discuss, attenuate, open, and cleanse : But the round is of finer parts, the long of grosser : both are *Cephalick*, *Epatick*, and *Pulmonick*.

*Armeniaca malus*, the *Armenia* Apple,

*Arista*, an Ear of Corn.

*Armenus Lapis*, a Stone full of green, blue and black Spots, as *Lapis Lazuli* is of Golden ; so that they differ only in Maturity. But *Lapis Lazuli* is more frequently found in Golden Mines, this in Silver.

*Armerius flos*, an Herb called Sweet-William.

*Armilla Membranosa*, a Circular Ligament, comprehending the manifold Ligaments of the whole Hand in a kind of Circle, in the Region of the *Carpus*.

*Armoniacum Sal*, the Native described by the Ancients, was to be found among the *Lybian* Sands. But the Artificial is only known to us, which is nothing but a bitter Salt, made of Urine, Soot, common Salt, *Sal Gem*, and the like.

*Armoracia*, a Sort of Radish.

*Arnoglossum*, Rib-wort Plantane.

*Aroma*, any Odoriferous Spice, as Cloves, Cinnamons, Galangal, &c.

*Aromatopola*, a Seller of Spices.

*Aronia*, and *Aria Mespilus*, see *Mespilus*.

*Arquatus*.



*Arquatus*, the same with *Icterus*.

*Ars*, Art.

*Artemisia*, Mug-wort, tis frequently used by Women, inwardly & outwardly in all the Diseases, peculiar to them. Three Drams of the dried Herb taken in Wine, is an excellent Remedy for the Hip Gout. The Green Herb, or the Juice of it taken in some convenient Liquor, is of great use for those that have taken too much *Opium*.

*Arteria trachea*, or *Asperia*, the Wind-pipe, is a *Cartilaginous* Vessel, implanted in the Lungs, and consisting of various Rings and Parts: The forepart of it is full of *Ligaments*, and depressed for the better passing of the Gullet; its upper part is called *Larynx*, and the lower *Bronchius*: Its use is for the Voice, and taking in Breath.

*Arteria aorta*, or *magna*, the great Artery, is a Vessel that beats continually, fastned to the left Ventricle of the Heart: It consists of Four *Tunicks*, and receives the Blood in the Lungs, which is sent from the Heart, and Elaborated by the Nitre in the Air, and diffuses it through the whole Body for its Nourishment.

*Arteria caliac*, see *caliac* *arteria*.

*Arteriaca Medicamenta*, Medicines which help the Voice, and correct the Faults of the Wind-pipe.

*Arteria venosa*, the vein of the Lungs.

*Arthanita*, see *Cyclamen* sow Bread.

*Arteriotomia*, an Artificial opening of an Arterie, for the Letting of Blood in an inveterate Head-ach, Madness, Falling-sickness, Pain and Inflammation in the Eyes and Ears. The Section is made in the Fore-head, Temples, or behind the Ears: The manner of it is thus, After the *Ligatures* made in the Arms or Neck, the Arterie is cut just as a Vein is, and when the Blood is Emitted, you apply a very Astringent Plaister with a Leaden Plate to the Orifice, and then swathe it well. The Cure is performed in seven or Nine Days time.

*Arthetica*, or *Arthritica*, is the Hearb, called *Chamapytis* see *Chamapytis*.

*Arthritis*, or *Morbus articularis*, the Gout exercises its Tyranny about Two or Three, or more Joynts; and it is defined to be, a pain about the Joynts, proceeding from an *Effervescence* of the *Nervus Acid* Juice, with the fixed *Saline Particles* of the Blood, whence the *Nerves*, *Tendons*, *Ligaments*, the thin *Membranes* about the Bones are contracted, and miserably Tormented; whence proceeds Swellings, Redness, hard Sandy *Concretions*, in several parts of the Body, and other Symptoms that accompany it. It is Four-fold, *Chiragra*, the Gout in the Hands; *Ischias*, in or about that Bone which is connected to the *Os-Ilium*: *Gonagra* in the Knees; and *Podagra*, in the Feet, almost an incurable Distemper.

*Arthritis*

*Arthritis planetica*, the same with *Arthritis vaga*.

*Arthritis vaga*, or *Planetica*, a wandering Gout, is a Disease in the Joynts that creates pain, sometimes in one Limb, sometimes in another. It is called *vaga*, wandering, because tis not constant to one and the same place, as the true Gout is.

*Arthrodia*, the joyning of Bones, when the cavity that receives the Bone is in the Surface, and the little Head or top of the Bone that is received, is depressed; as in the lower Jaw-bone, with the Bone of the Temples.

*Arthron*, a Joynt, or Connexion of Bones, proper for the performing of Motion. *Articuli* are sometimes the Kuckles of the Fingers.

*Anthropologia* the Doctrine of Man; which *Bartholine* distinguishes into Two Parts; *Anatomie* which treats of the Body and its Parts; and *Psycologie* which Treats of the Soul.

*Arthrosis*, the same that *Articulatio*.

*Articoca*, and *Articocalis*, Artichoke.

*Articularis morbus*, see *Arthritis*.

*Articulatio*, a Conjunction of Limbs for the performing of Motion; and it is Two-fold, *Diarthrosis*, or a more loose Articulation; and *Synarthrosis*, or a closer.

*Articuli*, the parts of Plants, which swell into Knuckles or

Joints, from whence Branches often come forth.

*Articulus*, see *Arthron*.

*Artomeli*, Broth made of Honey and Bread.

*Artopticus. panis*, Toasted Bread.

*Artus*, Members growing to Cavities in the Body, and distinguished by Joynts.

*Arum*: Wake-Robin, Cuckow-Pintle, the Root especially of that which is Spotted, Green, or Dry, taken to the quantity of a Dram, is an excellent Remedy for Poison, and in the Plague, some add to it the like quantity of Treacle; the Root boyl'd and mixt with Honey, cures all flegmatick, Humours of the Breast, it cures Ruptures, and provokes Urine. Women use the Distill'd Water of the Root to Beautifie their Faces, but the Juice of the Root set in the Sun, is much better. The dried Root is an excellent Medicine for the Scurvy, and is full as effectual in cold Diseases of the Spleen and Stomack, especially for Wind.

*Arundo*, or *Harundo*, a Reed.

*Arytanoides*, Two Cartilages, which with others make up the top of the *Larynx*; it is taken also for certain Muscles of the *Larynx*.

*Arythmus*, a Pulse lost to Sense.

*As* or *Afis*, a Pound containing Twelve Ounces, some take it for Two Drams.

*Asa Dulcis*, the same, that Benzoin.

*Asa Foetida*, a Gum pressed out



out of a certain Plant which grows in *Persia*, betwixt *Lara* and *Gemeron*.

*Asaphatum*, see *Saphatum*.

*Afs*, or *Affis*, the least piece of Mony that's Currant, and in Weight a Pound.

*Asaphia*, a lowness of Voice, which proceeds from a loose or Ill Constitution or Contemporation of the Organs.

*Asarum asarabacca*, it purges violently upwards and downwards, Flegm and Choler, its Diuretick also, and forces the Courses.

*Ascaris*, or *Ascarides*, little Worms which breed in the *Intestinum rectum*, and then tickle and trouble it. They are bred of some Excrements which stay longer then they ought, and there putrifie.

*Ascia*, a sort of Bandage.

*Asciticus*, a Person that hath the Dropsy.

*Ascites*, a Dropsie or Swelling of the *Abdomen*, and consequently of the *Scrotum*, Thighs, and Feet, proceeding from a Serous, and sometimes Lymphatick or Chylous Matter, like the washing of Flesh, collected in the Cavity of those parts.

*Asclepias*, Swallow-Wort, the Root of it is very Alexipharmick, and Sudorifick; 'tis chiefly used for the Plague, and other Contagious Diseases, for Obstructions of the Courses, for the Palpitation of the Heart, Fainting, and a Dropsy, and for the Stone, the Flowers, the Root, and the Seeds,

cleanse sordid Ulcers.

*Ascyrum*, St. Peter's-Wort.

*Asef*, the same with *Hydroa*.

*Asellus-Piscis*, a Fish so called from Colour, resembling the Colour of an *Afs*.

*Asema*, a *Crisis* beyond hope, happening without any previous Indication by Signs.

*Asitia*, a Loathing of Meat.

*Asodes*; see *Affodes*.

*Aspalathum Lignum*, the same with *Lignum Rhodium*.

*Asparagus Asparagus*, commonly called Sparrow-Grass. The Root is Diuretick, and Lithontripectick, and is one of the Five opening Roots, it opens the Obstructions of the Liver, and Spleen, and especially of the Kidnies; and therefore it is frequently used in Diuretick Decoctions; the Stalkes boyld gently, and according to Custom, and Eaten, loosen the Belly, and provoke Urine; but they make it smell ill. A Decoction of the Roots drunk, relieves those that make Water Difficultly, and those that have the Jaundice, and others that are Afflicted with Nephritick Pains, or the Hip-Gout.

*Aspera Arteria*, or *Trachea*, is an Oblong Pipe, consisting of various Cartilages and Membranes, which begin at the Throat, or lower part of the Jaws, lies upon the Gullet, descends into the Lungs, and is dispersed by manifold Ramifications or Branches through their whole Substance: The Upper part is called *Larynx*.

and the Lower *Bronchus* ; to which *Malpighius* adds a Third, or Lowest, called by him *Vesicular* : It is subservient to Speech and Respiration.

*Asperella*, the same with *Asprella*.

*Aspergula*, or *Aspergo*, or *Asperula* the same with *Aparine*.

*Asphalatus*, see *Rhodium*.

*Asphaltos*, a sort of Pitch gather'd from the Lake *Asphaltites* in *Palastine*.

*Aspharagos* the same with *Asparagus*.

*Aspendamnos* and *Sphendamnus*, Mountain Maple.

*Aspodelus* the Herb *Aspodill*.

*Aspyxia*, a Pulse that is sensibly Decayed.

*Aspis*, a Serpent that is the most venomous.

*Aspidon*, *Alysson*, of *Dioscorides*.

*Asplenium*, Spleen-Wort ; tis called Spleen-Wort, because tis effectual in curing Diseases of the Spleen, tis chiefly used for swellings of the Spleen, for Spitting of Blood, and a Looseness ; outwardly used, it cleanses Wounds and Ulcers, one Dram of the Golden Powder on the under-side of the Leaves, with half a Dram of White Amber Powder'd, Drunk in the Juice of *Puflain* or *Plantain*, relieves those wonderfully that have a *Gonorrhœa*.

*Asprella*, the greater Horse-Tail.

*Asa Fatida*, and *Dulcis*, see *Asa*.

*Asa dulcis* the same with *Benzoin*.

*Assarius*, a weight containing Two Drams.

*Assatio*, and *Assare*, roasting.

*Assodes*, a Continual Fever, wherein the outward Parts are moderately warm, but with a great heat within, and an Insatiable Drought, perpetual Tossing, Watching and Raving.

*Astaphis*, a Rising.

*Aster*, Star-wort.

*Asterion* and *Astericus*, see *Aster*.

*Asthma*, a frequent Respiration, joyned with an hissing, a Sound and a Cough, especially in the Night-time. The Causes therefore are, a Sharp and Scorbatick Blood, which too much Vellicates the Organs of Respiration, and puts them into a meer Convulsive motion, whereby the Lungs are puffed up, and the Circulation of the Blood is hindred ; whence Suffocations, Swounds, and Coughs easily proceed.

*Asthmaticus*, he that labours under an *Asthma*, or Difficulty of Breathing.

*Astragaloides*, an Herb like *Astragalus*.

*Astragalus* a sort of pulse.

*Astragalus*, the First and most principal Bone, which together with other little Bones in the Foot, make up that little part of the Foot, which immediately succeedeth the Leg in Beasts ; called the Pastern.

*Astrantia*, see *Imperatoria*.

*Astricta alvus* see *Alvus Astricta*.

*Astrictoria*, see *Astringenti*.

*Astringentia*



*Astringentia*, binding things are those which with the thickness and figure of their Particles, force and bind together the parts of the Body.

*Astrion*, an Herb like a Star.

*Astrologia*, a reasoning about the Virtues of the Stars ; not so necessary to *Physicians*, as the Ancients imagined.

*Astronomia*, a naming of the Stars, or a knowledge of the Laws and Rules of Stars and Constellations ; or a knowledge concerning, or about the Stars.

*Ataxia*, a Confounding of Critical Days.

*Atecnia*, the same with *Agonia*.

*Athanasia tanacetum*.

*Athantos*, see *Athanasia*.

*Athamor*, a Chymical Furnace.

*Atheroma*, a Tumor, contained within its own Coat, arising from a Pappy Humour, without Pain, not easily yielding to the Fingers, nor leaving any Dint after 'tis Compressed.

*Athymia*, a Defection or Anxiety of Mind.

*Atinia ulmus*, so called from the City *Atina* in *Campania*.

*Atlas*, the first *Vertebre* under the Head ; so called, because it seems to hold up the Head : It wants Marrow.

*Atle*, Domestick *Tamarsik*.

*Atocia* or *Atecnia*, see *Agonia*.

*Atocium*, see *Lychnis*.

*Attomon*, and *Atomos*, White-hellebore.

*Atomus*, a Body so small, that it is not capable of being divided

into Lesser Parts, as are the Elementary Particles of Spirit, Salt, Sulphur, Water, and Earth.

*Atonia*, a Faintness, Infirmitiy, defect of Strength.

*Atra Bilis*, Sulphureous and Saline, Earthy, Adust, and Black Blood, which is bred in the Body, and gathered in the Spleen ; for there it is Volatilized, and exalted into a Ferment fit to mix with the Blood.

*Atrætylis*, a sort of *Carduus*.

*Atraphaxis*, *Atriplex*, see *Atriplex*.

*Atretus*, one whose Fundament or Privy Parts are not Perforated,

*Atriplex* and *Atriplexum*, Or-rach or Arrach, the stinking Arrach is good for Mother-fits, and Womens obstructions, a conserve being made of the Leaves, or a Syrup of the Juice.

*Atraphaxis*, see *Atraphaxis*.

*Atrophia*, or *Tabes*, is when the whole Body, or any one part of it is not nourished, but gradually Withers and Decays away. *Tabes* is often taken only for an Ulcer in the Lungs, whereby the whole Body by little and little Perishes and Decays.

*Atta*, is one who by reason of the tenderness of, or other defects in his Feet, touches the ground, rather than treads it.

*Attenuantia*, or *incidentia*, are those things which opening the Pores with their Acute Par-

ticles, cut the thick and viscous Humours in the Body.

*Attenuatio*, the subtiliation of the Particles of some Medicine, that it may be the better, and easier pass the *Lacteal veins*.

*Attonitus Morbus*, the same with an *Apoplexy*; *Celsus* takes it for a Blasting.

*Attractylis* the same with *Attractylis*.

*Attrahentia*, drawing things, are those which opening the Pores with their little Particles, and dilating the Humours and expelling them, where their Resistance is weaker; not only swell the parts, and make them red, but by driving more Vapours and Humours out of the Skin and Flesh, than can make their way through a thick inner Skin, gather them under it, and swell it into little Bladders.

*Auctio*, Nutrition, whereby more is Restored than was Lost.

*Aucupalis sorbus*, and *Aucuparia sorbus*, or *Ornus*.

*Auditus*, Hearing, is a Sense wherein Sounds from the various trembling Motion of the *Circum-Ambient Air*, beating the Drum of the Ear, are communicated to the Common Sensory by the Auditory Nerve, and are there Felt and Perceived.

*Avella nux*, the Hasel-Nut.

*Avena*, Oats, they Dry and are Astringent, the meal is used outwardly in *Cataplasms*, for it Dries and Digests moderately: In the Cholick Oates fried with a little Salt, and applied hot

in a bag, to the Belly, give great ease if the Guts are not stuffed with Excrements, if they are, a Clyster must first be given.

*Augmentum Febricum*, or *Incrementum*, is a computation from what time the heat of a continual Fever has seized upon the whole Mass of Blood, till it hath arrived at the height.

*Avicula cyprea*, are Aromatick Lozenges.

*Aurantium malum*, a Orange, the Flowers of Oranges are much esteemed for a good smell, the distilled water of them, is also very fragrant, and is not only fragrant, but useful too against the Plague, and Contagious Diseases, the Bark kills Worms, Strengthens the Heart and Stomack, the Juice is cooling and creates Appetite, and extinguishes Thirst, and therefore is of good use in Feavers, Oranges are also good for the Scurvy.

*Aurea Alexandrina*, a sort of Opitiate or Antidote.

*Aureum unguentum*, the Golden Ointment.

*Auremia*, see *Elichryson*.

*Aureus*, a sort of weight amongst the Arabians, of a Dram and a seventh part; the same with *Denarius*.

*Auricomum*, a sort of Crow-  
Foot.

*Auricularis Digitus*, the Little Finger.

*Auricula Judæ*, Jews-Ear, it grows to the Trunk of the Elder-Tree, being dried it will keep



keep good a Year, boyld in Milk, or infused in Vinegar; 'tis good to gargle the Mouth or Throat, in Quinces, and other Inflammations of the Mouth and Throat; and being infus'd in some proper Water, it is good in Diseases of the Eyes.

*Auricula Muris*, Mouse-Ear, 'tis very Astringent and Vulnerary, wherefore it is used very successfully, in Wound-Drinks, Plaisters and Ointments; it cures the Dysentery, and other Fluxes of the Belly, and stops Vomiting, and cures Childrens Ruptures, and is excellent in the Stone, 'tis also commended for the Chin-Cough.

*Auricula Ursi*, Bear's-Ear.

*Auricula Infima*, the same with *Lobus Auris*.

*Auricula Cordis*, the Ear of the Heart; there are Two of them, the Right and the Left; the Right receives the Blood from the *Vena Cava*, or great Vein, which is carried into the Right Ventricle, and then enters the Lungs: The Left is that which receives the Blood rightly prepared and fermented by the Nitrous Air from the Lungs, that it may be discharged by the Left Ventricle into the great Artery, and thence be distributed into every part of the Body.

*Auriga*, a sort of Bandage, called the Waggoner.

*Aurigo*, the same with *Icterus*.

*Auripigruentum*, see *Arcenicum*.

*Auris*, the Ear, is the Organ of Hearing, which is either *External*, whose Upper part is called *Pinna*, or *Ala*; and the Under *Lobus*, the *Lobe*, or *Auricula infima*, the lowest part of the Ear: Its External Circumference is called *Helix*; the Internal, *Anthelix*, or *Internal*; in which you may consider the Drum, the Four little Bones, with the little Muscles, the *Concha*, or Hollowness, the *Foramen Ovale*, the Oval hole, the *Labyrinth*.

*Austerus*, rough.

*Autogenes Narcissus*, with a white Flower.

*Automatos*, that which moves of its own accord, as the Motion of the Heart, the Digestions, and Fermentations of the Bowels.

*Autopsia*, the Ocular inspection of any thing.

*Autopiros*, Bread made of whole Grains, without any Bran taken from it, or added to it. This sort of Bread is preferred before any other, because the Bran is cleansing.

*Autopyros Artos*, Bread made of the Flower, and Bran together.

*Autumnos*, the Autumn, or fall.

*Auxilium*, or *Remedium*, is whatsoever is good against a Disease by a contrary vertue; and it is Three-fold, Diet, Medicine, and Chyrurgery.

*Auxyris*, see *Oxyris*.

*Axilla*, the Arm-pit, Hairy in Adult People.



*Axillares Venæ & Arteria*, Veins and Arteries which go up to the Arm-pits.

*Axioma*, a proposition built upon the Authority of *Hippocrates*, or *Galen*; but of little validity, now that Physick is built upon Reason and Experience.

*Axis*, the Third Vertebre from the Scull.

*Axungia*, the Fat or Tallow of an Hog.

*Axyris*, see *Auxyris*.

*Azoth*, sometimes signifies the Mercury of any Metallic body, sometimes an Universal Remedy, as 'tis thought, made of Mercury, and prepared with Gold and Silver; a few Years ago, it was famous amongst the Vulgar, and Persons of Quality too; of different colour, according to the diversity of the Preparation, which was often too troublesome, whence it begun to decrease both in Price and Repute.

*Azygos*, a famous Vein about the Heart, called *sine pari*, or *jugo*, which reaches to the Vertebres, and proceeds from the *Vena Cava*, the Great Hallow Vein.

*Azuer*, Sky-colour.

*Azymus*, unleavened, unwhole-some Bread.

B.

**B** *Accæ*, Berries, as of Juniper, Bay, &c.

*Baccar Baccarib*, a sweet Herb.

*Bacchica*, see *Hedera*.

*Baccinia*, and *Baccinium*, see *Vaccinia*.

*Bacilli*, those Medicines which are of a long, round Figure, like a stick or Pillar.

*Balaneum*, or *Balneum*, is properly a washing of the whole Body; yet it is sometimes taken for a washing of the Lower Parts only, which they commonly call *Nisessus*, and *Semicupia*; and it is either dry or moist; the dry are prepared of Ashes, common Salt, Sand, filed Steel, &c. the moist are either *Vaporous* or *Watery*. The former are made of the Boiling of Roots, Herbs, Flowers, Seeds, &c. the Vapour whereof is all that's taken. The Watry are either *Artificial*, which are made of Physicall Decoctions, or *Natural*, which are called *Thermæ* Bathes, whose Waters are either Aluminous, Ironish, Copperish, Nitrous, Sulphureous, Bituminous, Vitriolic, &c. all which Waters are called *Acidula*.

*Balanida*, or *Valanida*, see *Ejculus*.

*Balanocastanum*, see *Bulbocastanium*.

*Balanus*, or *Glans*, the Nut of the Yard, covered with the Fore-skin: Also the Clitoris of a Woman. Also all Fruits and Roots that have round Heads, as a Walnut; also an Acorn, and Earth-Chestnut. Also a Suppository.

*Balynus Marepsica*, in the Shops called *Ben*. It comes from Egypt, Arabia, Ethiopia, Syria and Barbary.

Ba-



*Balatro* or *Bambalio*, see *Balbuties*.

*Balaustium*, the Flower of the wild Pomgranate.

*Balbuties*, a Stuttering or Stammering; occasion'd by some Fault in the Muscles of the Tongue.

*Balista* *Os*, see *Astragalus*.

*Ballote*, a sort of *Marrubium*.

*Balneum*, the same with *Bala-neum*.

*Balsamella*, the same with *Balsamina*.

*Balsamina*, and *Balsaminum*, an Herb, whereof a Balsam is made to heal Ulcers.

*Balsamitox*, an Herb so called, from the Balsamic smell it hath.

*Balsamus*, or *Balsamum*; the Word *Balsam* is used very differently in the Shops. 1. It signifies a certain sort of Perfume, of somewhat a thick Consistence, like an Ointment; and this is its most usual signification; as for instance, Balsam of Roses, Apoplectic, and the like. 2. There are a sort of Liquors distilled from Gums and Resinous Substances, with Spirit of Wine, which are anointed outwardly, and these are called Balsams too; as Nervous Balsam, Sciatic, &c. 3. It signifies a Liquor that is anointed into the Body, thicker than Oyl, and more Liquid than an Ointment. 4. Salt things funded and melted, are called Balsam, as the Balsam of Salt of Jewels. 5. There are a sort of particular Preparations called

Balsams, as the Balsam of Sulphur, &c. 6. and Lastly, some Gums of Trees are called Balsams.

*Balsamum*, the Balsam-Tree.

*Bambalio*, the same with *Balatro*.

*Bambax*, the same with *Bombax*.

*Banma*, a Tincture, or a Liquor, wherein any thing is tinged or moistned, as Bread sopt in Broth.

*Baptisecula*, see *Cyanus*.

*Baras*, the same with *Alphus*.

*Barba*, the Hairy part of the Lips and Chin.

*Barba Caprina*, an Herb so called, from the Figure of the Flowers, which seem to represent a Goat's Beard.

*Barba Hirci*, the same with *Tragopogum*.

*Barba Jovis*, is *Semper Vivum*, House-Leek.

*Barbarea*, Rocket, or Winter-Cress; 'tis Acrid, and hot, and much of the same Vertue with Cresses, 'tis mixed with Sallets, especially in the Winter-time, when Cresses are scarce; wherefore 'tis called Winter-Cress; 'tis good in the Scurvy, the Juice of it is mixt with Ointments, to cleanse fardid Ulcers: the Seed is Lithonriptick, and Diuretick.

*Bardana*, Bur-Dock, 'tis drying, Pulmonick, Diuretick, Diaphoretick, cleansing, and somewhat Astringent; 'tis good in an Asthma, for the Stone, and spitting of Blood, for old Sores, and swellings of the Spleen, and

of all other parts, in Gouty Diseases, wherein it is peculiarly proper. The Seed is an excellent Lithontriptick, being powder'd, and taken in small-Beer, or Poffet-Drink. The Leaves are applied outwardly, to old Sores, and to burns, the Seed, powder'd and taken Forty Days together, cures the Hip-Gout.

*Baryococalon*, is *Stramonium*.

*Barycoja*, heaviness of Hearing.

*Baryphonia*, a Difficulty in Speaking.

*Barypicron*, Broad-Leaved Worm-Wood.

*Basilare os*, see *Basis*.

*Basilica*, the inner Vein of the Arm, called *Hepatica*, the Liver Vein.

*Basilicum*, a rich precious Medicine, that excels all others.

*Basilicum*, the same with *Osimum*.

*Basioglossum*, a pair of Muscles that depress the Tongue.

*Basis*, the upper part of the Heart, which is opposite to the point; it is also the ground or foundation of the Bone *Hyoides*, for the use of the Tongue: Also the principal Ingredient in a prescription.

*Bathmis*, a Cavity in the Bone of the Arm or Shoulder, on each side one; whereinto, when the whole Hand is stretched forth and bended, the process of the undermost and lesser of the Two long Bones of the Cubit, enters.

*Bathypicron*, broad-Leaved worm-wood.

*Batinon Moron*, Raspberries, the Berries are very Cordial, and taste very well, the Syrup is very good in Feavers.

*Batis*, and *Batos*, a Bush.

*Batrachoides*, a sort of *Geranium*.

*Batrachium*, Crow-Foot, see *Ranunculus*.

*Batrachus*, a Tumor under the Tongue which makes one croak like a Toad, when they speak.

*Baucia*, wild Parsnip.

*Bdellium*, a Tear or Resinous Gum, drop'd from a Thorny Tree growing in *India*, *Arabia*, and *Media*.

*Becabunga*, Brook-Lime, it heats, and moistens moderately; 'tis chiefly used in the Scurvy, it powerfully expels the Stone of the Kidnies, and Bladder; it provokes the Courses, and expels a dead Child. Outwardly applied, it cures Inflamed Tumours, and St. Anthony's Fire, 'tis much of the same Vertue, with Water-Cresses, only not so strong.

*Bechion*, Colt's-Foot, see *Tus-silago*.

*Bechica*, Medicines good against a Cough.

*Bedegarim*, or *Bedeguar*, see *Spina Alba*.

*Behen*, the Roots of White and Red *Valerian*.

*Belenoides*, the process or shooting forth of a Bone, called *Aliformis*, made like a Wing, which is fixed in the Basis of the Scull.

Bel-



*Belladonna*, sleeping-nightshade.

*Bellis*, a Daisie. There is some difference among Writers, about the Temperament of this Plant: some say it is hot and dry, others say it is cold and moist; but its sharpe taste, argues Frigidity, and the Effects of it Siccity, both the greater, and the lesser Daisie, are excellent Wound Herbs. Women usually give the Herb, and the Flower to Children, to loosen their Bellies. The Roots are used outwardly, with very good Success, in the Kings-Evil.

*Benedicta Herba*, see *Caryophyllata*.

*Benignus Morbus*, a favourable Disease, is that which has no dreadful Symptoms, but such as are consonant to its nature.

*Benjamin*, or *Benzoin*, a well-scented Yellow Resin, of divers Pieces and Colours, dropt from a tall Tree in *China* and *Sumatra*.

*Berberis*, the Barberry-Tree; the berries cool, and are Astringent; they provoke Appetite, and strengthen the Stomach, and therefore the Conserve of them is frequently used in Feavers: A Looseness, and the bloody Flux, the inward Bark of the Branches, and Root, infused in White-Wine; is an excellent Remedy for the Jaundice: The Juice of the Berries, a Decoction of the Bark, or the Juice of the Leaves mixt with Vinegar, cure the pain of the Teeth, occasioned by Fluxion; the Con-

serve of it frequently taken, cures Inflammations of the Mouth, and Throat, or the Mouth being Gargled, with some of the Conserve, dissolved in Vinegar.

*Berberis*, a sort of Cow's-Lip.  
*Beryllus*, the Beryl-Stone.

*Bes*, Eight Ounces.

*Beta*, Beet, it is hot and dry, and loosens the Belly, by reason of its Nitrosity, tis an Errhine; especially the Root, for the Juice of it, received into the Nostrils, occasions Neezing. The young Plants, with their Roots, gently boyld, and eaten with Vinegar, procure an Appetite, Extinguish Thirst, and suppress Choler in the Stomach. The Juice of this Herb, drawn up into the Nostrils, powerfully evacuates Phlegmatick Humours, from the Brain, and cures inveterate Headaches.

*Betonica*, Betony, many Vertues are attributed, to this Plant, taken any way. *Scroder* describes the Vertues in short thus, tis hot and dry, acrid and bitter; it discusses, attenuates, opens and cleanses, 'tis Cephalick, Epatick, Splenetick, Thoracick, Uterine, Vulnerary, and Diuretick, 'tis used frequently inwardly and outwardly, especially in Diseases of the Head. Tis observed, that the Faculties of the Root, are quite different, from the Vertues of the Leaves and Flowers, for it is very Nauseous in the Mouth, and Stomach, and occasions Belching, and Vomiting. The Leaves on the

contrary, are Aromatick, and of a pleasant Taste, and agreeable to Nature : In Food, and Physick, Tea, made of Sage Betony, Ground-Pine, sweetned, and drank hot, is very good for the Gout, Head-ach, and Diseases of the Nerves, and eases Pain, occasioned by these Diseases.

*Betula*, the Birch-Tree, the leaves are hot, and dry; cleansing, resolving, opening, and bitter, for which Reason they are of no small use in a Dropsie; and the like. The Bark is Bytuminous, and is therefore mixt with Perfumes, that are to correct the Air; the *Fungus* of it, has an Astringent Quality; upon which account, it stops Blood Miraculously. This Tree in the beginning of Spring, before the Leaves come forth, being pierced, yields plentifully, a Sweet, and Potulent Juice, which Shepherds, when they are Thirsty, often drink in the Woods. Dr. *Charleton*, and others, commend the Vertue, and Efficacy of this Liquor, and not undeservedly, for the Stone in the Kidnies, and Bladder, for Bloody Urine, and the Strangury; 'tis also good for the Jaundice, to take off Spots from the Face, and to cure Scorbutick Consumptions.

*Bezoar*, is either Chymical, or Animal. The Chymical, is a Composition of Butter of Antimony, and Spirit of Niter, whereof a White Powder is made good against Poison, and to provoke Sweat. The Animal *Bezoar* is twofold, Oriental, or Occi-

dental: The Oriental, is found in Persia, and in an *East-India* Beast, partly like a Stag, and partly like a Goat; it is found in the Stomach, and other Cavities of this Beast; it is of an Oval Figure, Hollow within; it hath no smell, unless it be broken; and then it smells like Musk, it is about the bigness of a Walnut: the Occidental, comes also from the same Beast, but without Horns in *Peru*.

*Bezoar Animale*, is the Liver, and Hearts of Vipers, dried and powdered.

*Bezoar Minerale*, is a Preparation of Antimony; to which is attributed the same Vertue which Oriental *Bezoar*, hath.

*Bezoardicum*, an Antidote against Poisons and Malignities.

*Bibenella*, and *Bipennula*, the same with *Pimpinella*.

*Bibitorius Musculus*, that Muscle which draws the Eye down towards the Cup when we Drink.

*Bibliotheca*, a Library of Books, also a Plant, which is called Paper, wherewith Paper was formerly made.

*Biceps Musculus*, the Muscle with two Heads, it is the first Muscle of the Cubit and Thigh.

*Bicongius*, a Measure which contains Twelve *Sextaries*, One of which is just our Pint and an half.

*Bilis*, the Gall, a Sulphureous Saline Excrement of the Blood, separated in the Liver by means of little Glandules, and is sent



either into the little Bag that contains the Gall, or into the Gut called *Duodenum*, by the *Ductus Hepaticus* that it may farther promote the Fermentation of the Viſuals, and carry off the Dregs that are left behind when the Chyle is ſeparated from the whole Maſs. The Gall conſiſts of Sulphur, Aduſt Salt, and a little Serum; it is naturally, Yellow: Perternaturally it is of the Colour of the Yolk of an Egg, green like a Leek, Ruſtie, and ſky-coloured; all which variety of Colours proceed only from different degrees of Heat and Fermentation. See *Humores Sanguinei*.

*Bilioſus*, Cholerick.

*Bilis atra*, the ſame with *Melancholy*.

*Billychynion*, Natural Heat, which is communicated to the *Fœtus* from the Parents; but when it is brought forth, the heat gradually decays, after that the Blood and Spirits of the Child are altered, fermented, and accended by Nouriſhment and Nitrous Air. They do but babble who tell us, that this Heat laſts for many Years; for if it be Heat it is in continual Motion, and is therefore diſpelled as other Fires and Heats are.

*Bipinella*, ſe *Pimpinella*.

*Bis Lingua*, is *Hypogloſſum*.

*Bismalva*, ſee *Althea*.

*Biſmuthum* the ſame with *Marcaſeta*.

*Eiſtatium*, ſee *Piſtatium*.

*Biſtorta*, Biſtort or Snake-

weed, it Cools, and Dries, the Root is very Aſtringent, Alaxipharmick, and Sudorifick; 'tis cheiſtly uſed to ſtop Vomiting and to prevent Miſcarriage, the Powder of the Root, mixt with Conſerve of Roſes. Wonderfully ſtops the Spitting of Blood, and the Bloody-Flux, and the courſes when they are immoderate, the Powder ſprinkled upon Wounds, ſtops the Blood.

*Bitumen Judacium*, ſee *Asphaltos*.

*Blæſitas*, the ſame with *Balbuties*.

*Blæſus*, one that has an Impediment in his Speech. alſo a Bandy-legg'd Perſon: Or one whoſe Back-bone is bended, either forward or backward. Alſo a Paralytic Perſon.

*Blaptiſecula*, ſec *Cyanus*.

*Blas* a Word uſed by *Hellmont*, to ſignifie the Motion of the Stars, &c.

*Blatta*, a little worm.

*Blatta Bizantia*, the Shell of a Fiſh, a ſweet Scent, brown Colour, and Oblong Figure.

*Blattaria*, Moth-mullein.

*Blenna*, a thick Snot which diſtills through the little Holes of the Palat, and the Noſtrils, and proceeds from the Ventricles of the Brain, by the Proceſſes, called *Maniformes*, like Teats.

*Blepharides*, the ſame with *Cilia*.

*Blepharon*, ſee *Palpebra*.

*Blepharoxylum*, an Inſtrument uſed for pulling Hairs out of the Eye-Brows.

*Blitum*,



*Blittum*, this Herb cools and tastes *Incipid*.

*Boa*, see *Pupula*.

*Boccherum*, the Second Decoction of a Decoction.

*Bockia*, a Glass with a great Belly like a *Cucurbit*.

*Bocium* the same with *Bronchocele*.

*Bolbocastanum*, see *Bulbocastanum*.

*Bolbonac*, see *Bulbonac*.

*Bolbos*, see *Bulbus*.

*Boletus Cervi*, or *Fungus Cervinus*, a sort of Mushroom.

*Bolus*, a Medicine taken inwardly, of a Consistence something thicker than Honey, and in quantity for one Dose, as much as may be conveniently taken at a Mouthful.

*Bolus*, a sort of Pale Red Earth, impregnated with Martial Vapours, 'tis *Armenian*, *Oriental*, *German*, *Bohemian*, white, and the like.

*Bombax*, *Bambax*, and *Pambax*, Cotten, as to its use in Physick being burnt, it Stops Bleeding, especially of Wounds, the Marrow of the seed, wonderfully relieves those that are subject to Coughs, and Difficulty of Breathing, the Oyl of the Pith of the Seed, takes off Spots from the Skin, the down fired, and put under the Nostrils, prevents Mother-Fits.

*Bombus*, the same with *Borborygmus*.

*Bona*, or *Boona*, see *Faba*.

*Bonifacia*, the same with *Laurus Alexandrina*.

*Bonus Genius*, is *Peucedanum*.

*Bonus Henericus*, English Mercury, 'tis excellent for cleansing and healing Sordid-Ulcers, the Leaves boyld with Pot-Herbs, and eaten, render the Belly loose, it kills the Worms that are in the putrid Ulcers of four footed Beast, being bruised and applied to the Ulcers, the whole Herb used in the form of a *Cataplasm*, Mitigates the Pain of the Gout, and there is no danger to be fear'd, from the use of it in this case, for it does not repell but Discusses and Digests, and besides is *Anodine*, which qualities are rarely found in one Simple.

*Borago*, *Borrage*, this Herb is very Cordial, and the Flower is one of the four Cordial Flowers. the distill'd water, and the conserve of the Flowers, comfort the Heart, relieve the faint, Chear the Melancholy, and purifie the Blood, the water of it is good for inflammations of the Eyes; and for all Fevers, as is also the conserve of the Flowers.

*Borax*, in English *Borax*, is a Salt made of *Sal Armoniack*, *Niter*, *Tartar*, calcined, and common Salt, and *Alom*, which are melted, filtered, and at length evaporated; some think it takes its original from Stables wherein Elephants are kept, it is as white as *Niter*.

*Borborygmus*, a Murmuring Noise in the Great Intestines.

*Boroxail*, a Disease in *Æthiopia*, not much unlike the French Pox.



*Bosci Salvia*, Sage of *Boscus*, the place where it growes.

*Bosmores*, or *Bosporos*, a Sort of Bread Corn.

*Botanica*, the Knowledge of Herbs.

*Bothor*, Pimples in the Face, which don't spread, but are easily suppurated, and vanish. It is besides a general Appellation for Pimples in the Face, Lungs, or other parts. The *Arabians* also call the small Pox and the Measels *Bothor*.

*Botrys*, Oak of *Jerusalem*, the Herb powder'd and mixt with Honey, is good for an Ulcer of the Lungs, it provokes the courses, and expels a dead Child.

*Bounias*, a sort of *Napus*, see *Napus*.

*Bovina famas*, the same with *Bulimus*.

*Bracerium*, the same with *Arma*.

*Brachia*, Branches of Trees.

*Brachiale*, the same with *Carpus*.

*Brachizus*, see *Lacertus*.

*Brachium*, or *Lacertus*, a Member that consists of the Arm properly so called, the Cubit, and the Hand.

*Brachylogia*, of the same signification with *Brachylogus*.

*Brachylogus*, one who gives his positive Opinion in few Words. *Brachylogia* is a Curt Expression : As for instance, the Aphorisms of *Hippocrates*.

*Bradipepsia*, slow Digestion, proceeding from a depraved Disposition of the Acid Ferment in the Stomack.

*Branca*, Bears-Breech.

*Branchus*, a hoarseness in the Throat.

*Brasica*, Cabbage-warts, anointed with the Juice of it, are taken off in the Space of fourteen days the Leaves boild in Wine, and applied to Ulcers, and the Leprosie do much good and so great: is the Vertue of it, that the Urine of those that feed on it, is very useful and proper for curing the Fistula, Cancer, Teters, and such like diseases.

*Brasica marina*, Sea-Cabbage, it is preferred before Garden Cabbage, see *Soldanella*.

*Brathus*, the same with *Sabina*.

*Bregma*, *Pregma*, the bone of the Forehead.

*Breve Vas*, the shortest Vessel that passes from the Ventricle, to the veiny Branch of the Spleen.

*Brevis Cubiti Musculus*, the short one of the Elbow.

*Britannica*, is an Herb that cures the Bleeding of the Gums, in the Scurvy.

*Briza*, a Sort of Bread-Corn.

*Brochi*, blubber-lip'd Persons: Also a sort of *Chyrurgeons* Cord, or Halter.

*Brodium*, , a Liquor wherein Medicaments are either kept or wash'd.

*Bromos*, a sort of Bread Corn.

*Bronca*, are Branches of the *Asperia Arteria*.

*Bronchocele*, a Tumor in the top, or the middle Fistulous part of the Wind-pipe.

*Bronchotomia*, a Section of the Wind-pipe, in a Membranous part betwixt Two of the Rings: It is used to prevent Suffocation in People troubled with a Quinsie.

*Bronchus*, the middle Fistulous part of the Wind-pipe, whose fore-part is made up of so many little Rings; the upper part is called *Larynx*, and the under *Vesicularis*; it is used in the Voice, and in Respiration.

*Bruchus*, a certain Worm, that eats Herbs, and the leaves of Trees.

*Brunella*, see *Prunella*.

*Bruscandula*, see *Lupinus*.

*Bruscus*, see *Ruscus*.

*Brion*, see *Muscus*.

*Bryonia*, *Bryony*, white *Bryony* Purges, Strongly, Watery, and Phlegmatick Humours; 'tis proper for the Diseases of the Spleen, Liver, and Worms, for it opens the Obstructions of those parts, it Drains, the Water of Hydromical People, by Vomit and Stool.

*Bryopteris*, or *Dryopteris*, Oak, Fern, growing upon Oak-moss.

*Bryton*, Beer.

*Bubonium*, or *Inguinalis*, so called, because it is said to cure *Buboes*, or Tumours in the Groin.

*Bubo*, the Groin, or place from the bending of the Thigh to the Privy-parts: Also a Tumor in the Groin, proceeding from the Pox or Pestilence.

*Bubo*, a Tumour in the Groin.

*Bubonocèle*, a Rupture, when

the Intestines fall into the Groin, or the uttermost Skin of the Cods: Sometimes it is taken for a *Bubo* or a swelling.

*Bucca*, the inferiour lax part of the Face, that may be swoln or puffed up, as appears in Trumpeters.

*Buccinator*, the round Muscle of the Cheeks, like a Circle, thin and Membranous, interwoven with various Fibers, and inseparably girt about with the Tunic of the Mouth. *Casseri* has observed a certain strong band that grows outwardly in the Center of this Muscle, which spreading it self about the Cheek-bone, is terminated in a little slender Muscle directly opposite to the part of the Face called *Bucca*: It arises from the upper Jaw-bone, and is fastened in the Lower, at the Roots of the Gums. Its use is to move the Cheeks with the Lips, and serves as a hand to the Teeth, whilst it tosses the Meat to and fro, and throws it upon the Teeth; that it may be more exact chawed.

*Buccinum* *Bucinu*, or *Bucinum*, a Flower so called from 'its likeness to a Horn.

*Buccula*, the fleshy part under the Chin.

*Buceros*, *Fœnum Græcum*.

*Bucranion* *Antirrhinon*.

*Buglossa*, *Buglos*, it has the same Vertues with Borrage: The Flowers are of great use in Melancholy, and Hypochondriack Diseases, and are reckon'd amongst the Four Cordial Flowers,

*Bugula*



*Bugula Buglum*, and *Bugla*, the Vertues are much the same, with those of self heal: 'tis Vulnerary, either taken inwardly, or outwardly applied; 'tis used in the Jaundice, in Obstructions of the Liver, and for the stoppage of the Urine: 'tis one of the Ingredients for the Wound-Drink, of the *London Dispensatory*, commonly called the *Traumatick Decoction*.

*Bulapathum*, is *Lapathum Magnum*, see *Lapathum*.

*Bulbi*, are round Roots with Tunicks, as of Onions, Tulips, *Hyacinthus*, and Tuberous Roots, are also called *Bulbous*.

*Bulbina*, and *Bulbine*, are Diminutives of *Bulbus*.

*Bulbocastanum*, Earth-Nut.

*Bulbonac*, or *Bolbonac*, see *Linaria*.

*Bulbonicum*, see *Aster*.

*Bulbasphodelus*, is *Asphodellus*, *Bulbosus*.

*Bulbus*, is every round Root.

*Bulimia*, the same with *Bulimus*.

*Bulimiasis*, the same that *Bulimus*.

*Bulimus*, an extraordinary Appetite, often accompanied with a defection of Spirits: It proceeds sometimes from a too sharp Ferment of the Stomach, whence the Membranous Tunics and Nerves being irritated, the Animal seeks after Nourishment for a remedy.

*Bumelia*, is *Fraxinus Babula*.

*Bunias*, the same with *Napus*.

*Buplenron*, a Plant, broad leaved, and narrow leaved.

*Buprestis*, an Insect of the kind of *Cantharides*, that lives upon the Pine Tree.

*Bupthalmum*, or *Cotyla Fatida*, may weed.

*Bursa Pastoris*, Shepherds Purse: 'Tis Astringent, and thickens, wherefore 'tis good for bleeding at Nose: a Tent made with Cotten, and dipt in the Juice of it, being put up to the Nostrils, 'tis also proper for the Bloody Flux, a Loosness, and bloody Urine, and the immoderate Flux of the Courses; 'tis outwardly used by the common People, to heal Wounds with good Success, 'tis also put into Febrifuge, Cataplasms for the Wrists.

*Bursa*, see *Scrotum*.

*Bursalis Musculus*, a Muscle on the Inside of the Thigh; so called from its Shape.

*Buselinum Daucus Vulgaris*, see *Daucus*.

*Butomon*, a sort of Red Grass, commonly called *Platanaria*.

*Butyrum*, Butter.

*Buxus*, the Box-Tree, the Oyl drawn from the Wood, is much commended for the falling Sickness, and pains in the Teeth; 'tis said the Decoction of the Wood, cures the French-Pox, as well as *Guaiacum*.

*Byne*, Malt.

*Byssum*, or *Byssus*, the finest sort of Flax.

## C.

**C***acabus*, or *Lebes*, a Kettle for boiling of Medicines in.

*Cacatoria febris*, an Intermittent Fever, (so called by the famous *Sylvius de le Boe*) accompanied with a violent Purg- ing, which is sometimes grip- ing, and very painful, extreamly afflicting, and weakning the Patient when it comes.

*Chacheeticus*, one that has an Ill Habit of Body.

*Cachexia*, an Ill Habit of Bo- dy, proceeding from an ill Dis- position of the Humours of the Body ; whence lingring Fevers, Consumptions, and Dropsies are contracted : In this Disease the Face is often pale , and disco- loured, and the Body big, and swoln : *Cachexia* taken in a large sense is opposed to *euxia*, and as a good Habit of Body is common to all sound Parts, so an ill one is propagated by all the ill parts. Strictly, *Cachexia* is only taken from an Ill Dispo- sition of the Habit of the Body ; and *Euxia*, on the contrary, for a good Disposition of the Hu- mours, or Blood, and Body.

*Cacalia*, or *Leontice*, is a Plant like Colt's-foot , or Butter- bur.

*Cocoa*, the Fruit of a Tree growing in *America*, of a brown Colour, and about the bigness of an Almond, of which they make Chocolette.

*Cacochymia*, the abundance of ill Humours in the Blood : And it is either Ulcerous, Bilious, Pituitous, Melancholick, Acid, Salt, or Sharp.

*Cacochylia*, a bad Chylifica- tion.

*Cacoethes*, *Chironium ulcus*, or *Telephium*, a Disease or Ulcer beyond Cure, which is called a Malignant Ulcer : This happens when an Ulcer is callous, or fi- nuous, under which there some- times lie little putrified Bones.

*Cacopathia*, an Evil Passion.

*Cacophonia*, an Ill Voice, pro- ceeding from an Ill Constitution of Organs.

*Cacopragia*, is a Depravation of the Viscera, serving to Nutri- tion.

*Cacorithmus* , an Unequal Pulse.

*Cacosphyxia*, a bad Pulse.

*Cacotrophia*, an Ill Nutriment, proceeding from a fault in the Blood ; as in a Leprosie, Ring- worms, &c.

*Caëtos*, a sort of *Carduus*.

*Cacumina* , the same with *Summitates*.

*Caducus Morbus*, see *Epilepsia*.

*Cadaver*, a Carcass.

*Cadmia*, see *Lapis Calamina- ris*.

*Cadus*, or *Ceranum*, a measure of the Ancients, containg an Hundred and Twenty Pints of Wine ; and an Hundred and Five Pints of Oil.

*Cæcum Intestinum*, the Fourth Gut in order from the *Pylorus*.

*Cæsarea Sectio*, the same with *Hysterotomotica*.



*Cælestis*, is *iris*.

*Cæli Donum*, is the greater Celandine.

*Cæli Ros*, a sort of Wild Millet.

*Cæli Rosa*, and *Cæli Flos*, is *Lychnis Coronaria*.

*Cæpa*, an Onion, Onions are Hot and Flatulent; they are proper for those that abound with Cold Viscid Humours, in whom they procure Sleep, Help, Concoction, and prevent sower Belchings; they open Obstructions, force Urine, and promote Insensible Transpiration, but they injure those that are Cholerick, and offend the Eyes. A raw Onion infused in Water, the next morning given to Children, kills the Worms: A large Onion, Hollowed, and filled with Venice Treacle, and roasted under hot Ashes, and applied in the manner of a Pultis, Mollifies effectually hard Swellings, and opens them. A raw Onion pilled and applied, presently with a little Salt, cures Burnes, if the outward Skin is not Ulcer'd, for it draws out the Fire, and prevents Blisters.

*Cæsaria*, see *Partus Cæsarius*.

*Calaminaris Lapis*, a Yellow Stone, which when burning gives a Yellow Fume, found in Metallick Mines. Of this Copper-Smiths make Brass.

*Calamintha*, or *Calaminthum*, Calamint, 'tis hot and dry: Stomatick, and Uterine, it provokes Urine, opens the Liver, and cures a Cough: A De-

coction of the Leaves, is good for those that are short breathed. The Herb used in Drink, with Salt and Hony, kills Worms, and cures an *Elephantiasis*, if it be used frequently.

*Calomita*, is *Styrax*.

*Calamagratia*, and *Calamagrostis*, the reed Grass.

*Calamus*, a Reed.

*Calamus Aromaticus*, sweet-smelling Reed or Cane. Some will have it to be *Galangal*, others the *Acarus*.

*Calamus Scriptorius*, a certain Dilatation, about the Fourth Ventricle of the Brain, which is afterwards pointed, from which shape it has its Name.

*Calathus*, a Basket which the Flowers of Lilies resemble.

*Calcaneus*, the same with *Calx*.

*Calcaris Flos*, is *Flos Regius*.

*Calceolus D. Mariæ*, a Sort of *Alisma*.

*Calchoides*, three little Bones in the Foot, which with others, make up that part of the Foot which succeeds the Ankle: And *Fallopian* calls them *Cuneiformis*, made like Wedges.

*Calcinatio*, the solution of a mix'd Body into Powder by Fire, or any corroding things; as *Mercury*, *Aqua fortis*, &c.

*Calcinatio Philosophica*, or *Spagyrica*, is when Horns, or Bones, or Hoofs, are hanged over boiling Water for some Hours, till they having lost all their Mucilage, can be easily powder'd.

*Calculus*, the Stone, is an hard præternatural concretion in a Mans



Mans Body, which is often bred in the Reins, Testicles, and other parts, from Saline and Earthy Particles concreted together.

*Caldarium*, the same with *Laconicum*.

*Calandula*, a Marigold, the Flowers are Cordial, Hepatick, and Alexipharmick, and provoke Sweat, and the Courses, and hasten delivery: the distill'd Water Dropt into the Eyes, or Raggs wet in it, and applied to them, cures the Redness, and Inflammation of them.

*Calidant Innatum*, see *Emphitum thermum*, or *Biloychnium*.

*Callicreas*, or *Pancreas*, a conglomerated Glandule, placed under the hinder part of the Ventricle, about the length of Three or Four Fingers in a Man: It is encompassed with a thin Membrane from the *Peritonæum*: It is terminated in Man near the Common *Ductus*, or Passage of the Bile into the Gut *Duodenum*, and distills a Volatile insipid sort of Juice: But *Sylvius* and *de Graaf* affirm, That they have found an Acid and Subacid Juice there; nay, sometimes an austere and a sweet one; and this, they say, is the Original of all Diseases: But we must know, that this possibly was observed, when scarce One in twenty which they dissected was found exactly sound. Its use is to temperate the Chyle, which is something Acid, and the bitterness of the Gall with its Volatile Juice, that it may at

last enter the Lacteals with a sweet tast.

*Calligonum*, the same with *Polygonon*.

*Calix* and *Calices*, see *Alabastrum*.

*Callionymus* is *Lilium Convallinum*, Lilly of the Valleys.

*Callitrichum*, or *Polytrichum*, is an Herb that finely Paints the Hair.

*Callus*, a kind of swelling without pain, like Skin contracted by too much labour.

*Calomelas*, is *Mercurius Dulcis*.

*Calor Nativus*, see *Biolychnium*.

*Calva*, is the Scull, also the upper Hairy part of the Head, which either by Disease or old Age, grows Bald first.

*Calvaria*, the same with *Calva*.

*Calvitium*, that Baldness which is naturally incident to old Age.

*Calx*, the Second Bone in that Part of the Foot which is join'd to the Ankle, bigger and stronger than the rest; oblong, and grows backward, that a Man may stand more strongly upon it, and not fall so easily backward. *Calx* also is that which by Calcining, is either turn'd into Alcool, as *Calx Saturni*, or at least is made Friable, as *Hartshorn* burnt.

*Calx*, is a Chymical term, used when any Powder is rendered, Impalpable by the taking away of its moisture and this is to be understood, of metals, and Minerals, Corroded and



and Calcined, as of the *Calx* of Salt, Antimony, and the like, and so some Stones are burnt to a *Calx*, and the ashes of Vegetables, the Horns and Bones of Animals, deprived of their Volatile parts by the Fire, are are called a *Calx* by some.

*Camarium*, See *Fornix*.

*Camariosis*, is a blow upon the Scull, whereby some part of the Bone is left suspended, like an Arch.

*Cambium*, a Secondary Humour according to *Avicen*, whose use was said to be to nourish the Parts : The first was called *Ros*, or *Humour Innomatus* : The Second *Gluten* : And the Third, which was very near converted into Nourishment, was called *Cambium* : But these Figments are quite Exploded, since we found out the Circulation of the Blood.

*Cameline*, see *Myagrum*.

*Camelopodium*, is *Marrubium*.

*Cameratio*, the same with *Camerosis*,

*Camomila*, see *Chamaemelum*.

*Campanula*, so are called, many Flowers that resemble a Bell, see *Cervicaria*.

*Camphora*, or *Caphora*, *Camphir*, a Resinous Gum, flowing from a Tall Tree in *China*, and the Island *Borneo*.

*Canales*, Passages by which the Juice of the Body flow : As those which serve for the Spittle, the Bile ; that in the Liver, *Pancreas*, &c.

*Canalicus Arteriosus*, a Vessel betwixt the Arterious Vein

of the Lungs, and the Great Artery in *Fœtus*'s, for 'tis obliterated in Adult Persons : Its use in *Fœtus*'s is, that the Blood may be Discharged by this *Ductus* out of the Arterious Vein, into the great Artery, because that the Blood is not accended in their Lungs, for want of Respiration in the Womb.

*Cancamum* some think it is *Lacca*, some think it *Gummii Animæ*.

*Cancer*, see *Carcinoma*.

*Cancer*, a sort of Bandage for the Head.

*Candelaria*, or *Candela regia verbasium*, see *Verbasium*.

*Candisatio*, the Chrystillizing of Sugar, after it has been dissolv'd in Water, and purified.

*Canella*, *Cinnamomum*.

*Canicæ*, Brann.

*Canicida*, a sort of Poisonous Aconite.

*Canina Brassica*, is *Mercurialis*.

*Canina Lingua*, the same with *Cynoglossum*.

*Canina Malus*, the same with *Mandragora*.

*Canina Sentis*, the same with *Cynosbaton*.

*Canina appetentia*, see *Cynodes orexis*.

*Canina rabies*, the same that *Hydrophobia*.

*Canini dentes*, the same with *Canirubus*, see *Cynodentes*.

*nosbatus*

*Canis cerebrum*, is *Anterichinum*.

*Canities*, a hoariness of the Head before the usual time : It is Two-fold, the one is accord-

E ing

ing to the ordinary course of Nature ; the other ill, and as Aristotle calls it, Diseased.

*Canna major*, the same with *tibia*.

*Canna Minor*, the same that *Fibula os*.

*Canabina*, the same with *Eupatorium*.

*Canabis*, Hemp, the Seed of it boyld in Milk, is good for a Cough, and five or six Ounces of it taken, cures the Jaundice ; an Emulsion of the Seeds does the same. The Juice of the Herb, and of the green Seed, cures Pains and Obstructions of the Ears ; the Oyl of the Seeds mixed with a little Wax, is excellent to take out the Pain and Fire in Burns. Galen reckons that the Vertue of Hemlock and Hemp, are much the same.

*Canon*, a Surgeons Instrument, which they make use of when they sow up Wounds.

*Cantabrica Plinii*, 'tis supposed to be *Scorfonera*, it was first found in Spain, by the *Cantabrians*, from whom it took its Name.

*Canthus*, or *hircus*, the Angle or Corner of the Eye ; which is either the greater or the Internal ; or the Less or External.

*Cantum* or *Candum Saccharum*, Sugar-Candy.

*Canum Cerasa*, see *Xylosteum*.

*Capella*, the same with *Cupella*.

*Caphora*, the same with *Camphora*.

*Capillamenta*, are the fine Threads, arising in the middle of Flowers.

*Capillaria vasa*, the small Capillary Vessels.

*Capalaris Herba*, see *Capillus Veneris*.

*Capillatio*, is a sort of Fracture of the Skull, which can scarce be found, but often occasions Death.

*Capillorum Defluvium*, see *Alopecia*.

*Capillus*, the Hair of the Head.

*Capillus Veneris*, Maiden-Hair.

*Capistrum*, a Swathe for the Head, used by Chirurgeons.

*Capita*, see *Codia*.

*Capitellum*, see *Alembicus*.

*Capitiluvium*, a Liquor, wherein the Head is washed.

*Capitis Dolor*, the same with *Cephalalgia*.

*Capitis Granum*, is *Staphis Agria*.

*Capitulum Martis*, is *Eryngium*.

*Capnites Capnium*, and *Capnos*, the same with *Fumaria*.

*Caparis*, the Caper-Tree, Capers are brought to us in pickle, and are frequently used for Sauce ; they quicken the Appetite, promote Concoction, and open Obstructions of the Liver and Spleen ; it is said that they who eat Italian Capers Daily, are not troubled with the Palsie, nor Pains of the Spleen, and they are also good for the Hip-Gout. The Bark of the Caper-Tree boyld in Vinegar ; especially



ally the Bark of the Root, softens the Spleen when it is hard, being taken inwardly, or outwardly applied.

*Capreolaria Vasa*, the twining Vessels, as the sanguineous Vessels in the Testicles.

*Capreoli*, certain Tendrells or Ligaments, whereby some Plants stick to others, as the Vine and the like.

*Capreolus auris*, see *Helix*.

*Capreficus*, Wood-Bind, or Honey-Suckle, 'tis Spleniatick, and very Diuretick; 'tis chiefly used in an Asthma, and for a Cough, it dries Moist and Sordid Ulcers; it cures Scabs, and other Diseases of the Skin; it helps Difficulty of Breathing, hastens Delivery, and expels Gravel. The Distilled Water, and the Juice of it is in use, the Leaves also are frequently used in *Gargarisms*, but some think they are too Hot and Acrid, for such a use.

*Capsicum*, 'tis for the most part, accounted Brasile Pepper.

*Capsula artrabiliaria*, or *Renes succenturiati*, Glandulous Bodies placed above the Reins: Their use is to receive the Watery Substance called *Lympha*, into their Cavities, wherewith the Blood in its return from the Reins being thicker, and much destitute of *Serum*, may be diluted, and circulate more fluidly.

*Capsula cordis*, see *Pericardium*.

*Capsula communis*, which *Glisson* has observed in the Liver, is no-

thing but a Membrane which proceeds from the *Peritoneum*, which includes both the *Perus biliaris*, and the *Venna porta*, or Great Vein in the Liver.

*Capsulae seminales*, the Extream Cavities of the Vessels which convey the Seed, dilated like little Coffers, which by Two small Holes emit the Seed received from the Testicles into the little Seminary Bladders, that it might be either preserved there against the time of Coition, or be reduced into the Blood by the *Lymphatick* Vessels.

*Capulum*, a Distortion of the Eye-lids, and other parts.

*Caput*, the Head.

*Caput*, among Vegetables, is that which swells into a Globe.

*Caput Gallinaginis*, is a Carbuncle in the *Urethra*.

*Caput mortuum*, that thick dry Matter which remains after the Distillation of Minerals, especially: But most commonly it denotes that which remains of *Vitriol*.

*Caput purgium*, the same with *Errhinum*.

*Caranna*, a hard Rosin almost like *Taccamahaca*, but sweeter, brighter and more Liquid.

*Carbo*, see *Anthax*.

*Carbunculus*, the same with *Anthrax*.

*Carchesius*, a sort of Bandage, consisting of two Reins, that may be equally extended.

*Carcinodes*, a Tumor like a Cancer.

*Carcinoma*, *Carcinus* or *Cancer*, a Tumor that arises from a Saline-Sulphureous and sharp Blood : It is round, hard, llivid, painful at the beginning, as big as a Pea, but afterwards 'tis surrounded with great swelling Veins, which resemble the Feet of a Crab, though not always.

*Carcinus*, see *Carcinoma*.

*Cardamantice* and *Cardamina* and *Cardamine* and *Cardamon*, it is a sort of Cress and is good, for an hot Scurvy.

*Cardimomum*, *Cardimoms* of which there are Two Sorts, a Greater and a Lesser.

*Cardamon*, see *Nasturtium*.

*Cardia*, the Heart, or Principle Muscle ordained for the Circulating of the Blood.

*Cardiaca* a Suffocation of the Heart from a *Polypus*, or Coagulated Blood.

*Cardica*, Mother-wort, it is commended by some for Diseases of the Heart, but it is peculiarly good for Hypochondriack Diseases ; provokes the the Courses, and Urine, and cleanses the Breast of Flegm, and kills Worms ; a Spoonful of the Powder taken in Wine, hastens Delivery wonderfully : A Decoction of it, or the Powder mixt with Sugar, is very good for the Palpitation of the Heart, and for hyfterick and hypocondriack Diseases.

*Cardiacum*, a Medicine which (as they formerly thought) corroborates the Heart ; but it rather only puts the Blood into a

fine gentle Fermentation, where by the Spirits formerly decayed, are repaired and invigorated, whereupon the Blood by consequence, Circulates more easily and briskly.

*Cardinale*, the same with *Cardiacum*.

*Cardialgia* and *Cardiogmos*, a gnawing or contraction of the Nerve called *par vagum*, and the Intercoastal implanted in the Stomach, proceeding from a pungent vellicating Matter in the Ventricle ; so that the Heart being straitned and contracted by consent with the Stomach, occasions a Swooning away.

*Cardinalis flos*, so called, because its Flower is very red like a Cardinals Garment.

*Cardiogmos*, the same that *Cardialgia*.

*Cardopatium* see *Chamelon*.

*Carduus*, a prickly Herb.

*Carduus Fullonius*, see *Dipsacus*.

*Carduus suarius*, see *Chamæleon*.

*Carduus varius*, see *Chamæleon*.

*Carebaria*, heaviness of the Head.

*Careum*, Caraways, the Seed is stomachick and diuretick, it expels Wind, and helps Concoction, 'tis of great use in the Cholick, and for giddiness of the Head and the like.

*Carex*, Burr-Reed.

*Caries*, the Corruption of a bone, from the Continual Afflux of Vicious Humours, or from their Acrimony and Malignity ;



or from a Bruise that some way affects the Bone ; or from sharp Medicines.

*Carlina* or *Carolina*, so called from *Charles* the Great, the First Emperour of the *Romans* of that Name, whose Army was saved and preserved from the Plague, by the use of this Root ; it is Alexipharmick and Sudorifick ; tis also Diuretick, and good in a Dropsie, and also for Hypochondriack Pains.

*Carminantia*, see *Carminativa*, a Carminative Medicine, which disperses Wind, as Aniseed, Fenel, Lovage, &c.

*Carminativa*, the same with *Carminantia*.

*Carneolus*, see *Sardius Lapis*.

*Carnosa Membrana*, a Carnous Membrane.

*Caro*, Flesh, is a similar Fibrous part, Bloody, soft, thick, together with the Bones, the prop of the Body, and what covers the Spermatick Parts ; and it is Five-fold, *Musculous*, *Fistulous*, or *Fibrous*, as in the Muscles, and the Heart ; *Parenchymous*, as the Lungs, Liver, Spleen ; *Viscerous*, as the Guts ; *Glandulous*, as the *Pancreas*, the Glandules of the Breasts, those for Spitting, &c. *Spurious*, as the Gums, Lips, the Nut of the Yard, &c.

*Caro*, also signifies that soft pappy substance of succulent Fruits which we call the *Pulp* ; as the *Pulp* or *Flesh* of a Quince, &c.

*Carnosa*, that which extends the Palm of the Hand.

*Carota*, and *Caryota*, 'tis Uterine and Diuretick ; 'tis chiefly used in Obstructions of the Courses, in a Suffocation for the Pain of the Matrix, and for a Flatulent Cholick, the Hicop, Obstruction of Urine, and an old Cough ; the Seed of it infused in Beer, and Drunk, is much commended by some modern Authors for the Stranguary, and the Stone in the Kidnies. Two Drams of the Seed infused in White-Wine, and Drunk, is good for Mother-Fits. The little Purple Flower of it is counted a certain Remedy for the Falling-Sickness.

*Carotidis arteria*, is either External or Internal, the External which arises near the Heart, divides it self into Two Branches, the outermost whereof is variously distributed to the Jaws, the Face, the top of the Head, and behind the Ears ; but the other, with a sort of Mechanical Preparation for its Reception, passes through the *Os cuneiforme* ; for Nature has dug a peculiar Channel in both sides of it, wherein this Artery for its greater security is clothed with a new Adventitious and Thicker Tunick, and there representing the Figure of an S. it goes double out of its Channel of Bone, puts off its borrowed Coat, and tends toward the Brain, with its charge of Blood : Ascending therefore about the Ocular Nerve, it spreads it self towards the sides, then to the foremost part of the Brain, be-

twixt the passage of the Olfactory Nerves. Lastly, it tends backward, and taking leave of the Brain near the *Medulla Oblongata*, and the Spinal Marrow, waters it with its Blood, as far down as the *Os Sacrum*. They are called *Soporales*, or *Carotides*; in as much as if they be tied, they immediately incline the Person to Sleep: But the Ancients mistook, when they ascribed Natural Sleep to them.

*Carpentaria*, the same with *Nasturtium Hyemale*.

*Carpesium*, what this Plant is, is disputed among the Learned; Some say it is *Cucube*, others *Ruscus*, and others something else.

*Carpia*, a Tent that is put into a Wound or Ulcer to cleanse it.

*Carpinus*, the Horn-Beam Tree.

*Capro Balsamum*, see *Balsamum*.

*Carpus*, commonly *Brachiale*, the first part of the Palm of the Hand. *Hesichius* calls it, that part of the Arm which is betwixt the lowermost part of the Cubit, and the Hand, the Wrist: It consists of eight small Bones, with which the Cubit is joyned to the Hand.

*Carthamus*, Bastard Saffron, see *Cunicus*.

*Cartilago*, a white part, dryer and harder than a Ligament, and softer than a Bone: It is said to be Similar and Spermatick, but falsely; for 'tis no more made of Seed, than any other

parts; it renders Articulation more easie, and defends several parts from injuries from abroad.

*Caruum*, and *Caruum*, see *Careum*.

*Caruncula Myrtiformes*, the Wrinklins of the Orifice of a Womens *Vagina*, or Membranous inequalities, not to be reckoned in any certain number, which in Woman with Child, and after Child-birth, are so obliterated, that they are altogether imperceptible; there are for the most part four of them.

*Caruncula Lachrymales*, the same as *Caruncula Oculi*.

*Carus*, a Sleep, wherein the Person affected being pulled, pinched, and called, scarce shews any sign of either hearing or feeling; it is without a Fever, greater than a Lethargy, and less than an Apoplexy. It proceeds from an obstruction, or compression of the Pores and Passages which go towards the middle of the Brain, and are placed at least in the utmost Extremity of the *Corpus Callosum*.

*Caruncula Oculi*, Glandules placed at each greater corner of the Eye, which separate Moisture for moistning the Eyes, the same with Tears, which afterwards by the *Puncta Lachrymalia*, placed in the bone of the Nose, are discharged into the Nostrils.

*Caruncula Papillares*, Ten little Bodies that are in the Reins



**Reins :** They are properly little Bundles, which arise from the centring together of a great many small Channels, which the Reins are in a great measure made up of; and these receive the Serum from the the little *Ductus's*, and convey it into the *Pelvis*.

*Caryocostinum*, an Electuary so called from Cloves, and *Costos* that are Ingredients of it; it is chiefly used for Pains in the Limbs and the Gout.

*Caryon*, a Nut of any sort, but chiefly a Walnut.

*Caryophyllata Avens*, 'tis somewhat Astringent; it Strengthens and Discusses; 'tis Cephalick, and Cordial, and resists Poison; tis chiefly used inwardly, to cure Catarrhs, and for quickning the Blood when it is coagulated. Wine wherein the Rood has been infused, has a fine pleasant Taste and Smell, it cheers the Heart, and opens Obstructions. The Root infused in Beer, is excellent for strengthening the Joynts and Bowels.

*Caryophylleus Flos*, Clove July-Flowers; it is cephalick and Cordial, the Syrup of it is chiefly used.

*Caryophylli*, great Cloves, different from those common Gloves which are sold in the Shops; for that is but Blue Unripe Fruit.

*Caryophylli Blinii*, see *Caryophylli*.

*Cassia Fistula*, Cassia in the Pipe or Cane; 'tis black and axative. It grows in both the *Indies* and *Africa*.

*Cassia Ligna*, see *Cinamomum*.

*Cassutha*, see *Cuscuta*.

*Castanea*, Chesnut-Tree; the Nut of it is Astringent, and consequently good for Fluxes of the Belly, and for spitting of Blood, but they are Windy, and Injurious to the Stomach and Head, and to those that are subject to Cholical Pains and the Stone.

*Castoreum*, 'tis difficult to know what this is from Foreigners; for our Merchants buy it of others, who have it too from other Countries. It comes from both the *Indies*.

*Castratio*, a Gelding or Cutting away both the Testicles.

*Casus Uvulae*, see in *Cion*.

*Catacleis*, the same as *Cataclida*.

*Cataclida*, the first Rib, called the *Subclavian*.

*Catagma*, the breaking of Bones, or a separation of the *Continuum* in the hard parts of the Body; which is effected with some hard Instrument forcibly impressed upon the part; whose differences are taken from the Form, the Part and several Accidents.

*Catagmatica*, Remedies for the curing of Fractures.

*Catalepsis*, or *Catochus*, an abolition of all the Animal Functions, wherein the Respiration remains entire, and the Patient preserves the same Habit of Body that he had before he fell Sick: The cause of it seems to

consist in the Obstruction or Angustation of the *Corpus striatum*, in those Pores by which Objects are represented in the Brain; so that there's no perception of any Object; but the Pores, by which the Animal Spirits are conveyed from the Brain to the Organs of Sense, are left free and open.

*Catalotica*, the same with *Cicatrizantia*.

*Catamenta*, Womens Courses, which gathering every Month by the Fermentation of the Blood, and being come to a Turgency by the Accession of a Ferment that is in the Womb, discharge themselves at their set-time; others say, they proceed from Seed bred in the Testicles, and communicated to the Blood. Some ascribe the Courses to the motions of the Moon; but if this were true, then all Women would have them at the same time. They begin at Twelve, Thirteen, or Fourteen Years of age, and stop about Fifty: But this cannot be exactly determined: They are suppressed in breeding Women, and Nurses; yet this is not a rule neither.

*Catapasma*, Fragrant Powder, which by reason of its Scent is strewed amongst Clothes: Also a Fragrant Powder, which after anointing, is applied to the Stomach or Heart.

*Cataphora*, the same with *Coma*; they only differ in this, that *Cataphora* is taken as the

genus to all sorts of Stupors that are not attended with a Fever.

*Cataphrastica*, is the Name of a certain Bondage or Ligature, accommodated to the Breast.

*Cataplasma*, a Topical Medicine of the consistence of a Pultise; it is usually prescribed two ways, either boiled, or without it; the former is more frequent, the latter of more efficacy. In the former, they are to take such Vegetables as are proper, as Roots, Herbs, Seeds, Flowers, Fruits, &c. adding proper Meals, or omitting them: all which are boiled up in a convenient quantity of Liquor, v. g. Water, Beer, Milk, Honey, &c. to the consistence of a Pultise: The latter is prepared commonly of Vegetables shred small, with the Infusion of so much Liquor only as may make it of the former consistence. You may add here Meal, crumbs of Bread, Oyls, Oynments, as in the former sort of Cataplasms too.

*Catapodium*, commonly *Pillula*, is a Medicine given inwardly; Purging Pills.

*Cataptosis*, one Symptom of an Epilepsie; when Men fall suddenly to the Ground.

*Cataputia*, see *Lathyrus*.

*Cataracta*, is Two-fold, either beginning, or a suffusion only, or confirmed, or a Cataract properly so called; the incipient is but a suffusion of the Eye, when little Clouds, Motes and

Flicæ



Flies seem to flie before the Eyes; but the confirmed *Cataract*, is when the Pupil of the Eye is either wholly or in part covered and shut up with a little thin Skin; so that the Sun-beams have not due admittance to the Eye. Confirmed *Cataracts* are cured with thrusting a Needle through the *Albugineous* and the *Hornie Membrane*, as far as the *Cataract*, which is to be depressed with the Needle, and if it start back to be broken, then the Eye is to be tied up with Water of Roses, the white of an Egg, and Alumn, all shaken together.

*Catarrhopus*, when Humours, Vapours, or Wind, go downward.

*Catarrhus*, was taken by the Ancients for a Defluxion of Humours from the Head to the subjacent parts, as the Nostrils, Mouth, Lungs, &c. as happens in the *Loryza*, and *Branchus*. But there are no such things as *Catarrs*, for there is nothing falls from the Head to those parts. But the Glandules of the Nostrils, and those that are about the parts of the Mouth are often obstructed. 'Tis thus distinguished; if it fall on the Breast, the *Catarrh* is called *Rheum*; if on the Jaws *Branchus*; if on the Nostrils *Coryza*.

*Catarrhus Suffocatorius*, a smothering Rheum, when (as the Ancients fancy) the Excrementitious Humours fall on the respiratory Organs, and threaten Suffocation. But I should ra-

ther esteem it a swelling of the Glandules about the *Larinx*, by which the difficulty of respiration and suffocation is caused.

*Catarrhus Spinalis Medulla*, when certain Lymphatick Vessels which surround the Marrow of the Back-bone are broke.

*Catasarca*, the same with *Anasarca*.

*Cataschesis*, a good state of Body, opposite to an Hectic.

*Catastasis*, a Disposition of Human Body, or of time.

*Catatafis*, an Extension of the Body towards the lower parts.

*Catechu*, improperly called *Terra Japonica*; a Juice squeez'd out of several astringent Fruits. It comes from several parts of the *East-Indies*. The true fruit and ground of it is *Acacia*, an Oriental Plant, something like a Tamarind.

*Catheretica*, Medicines that take away superfluities.

*Catharma*, the same that *Catharticum*.

*Catharrus*, see *Catarrhus*.

*Catharsis*, the same with *Catharticum*.

*Catharticum*, a Purging Medicine, which cleanses the Stomach, the Guts, and whatsoever is Vitious and *Heterogenous* in the Blood, and throws it into the Common-shore of the Guts. See *Purgatio & Vomitorium*.

*Cathemerina*, the same with *Quotidiana Febris*.

*Catheter*, a Fistulous Instrument which is thrust up the Yard into the Bladder, to provoke Urine when it is suppressed by the Stone; or into whose cavity an Instrument called *Itinerarium* is thrust, to find out the Stone in the Bladder, that then the *Spinster* of the Bladder may be shewn, and an Incision be made in the *Perinaeum*; i. e. betwixt the Fundament and the Priviteis.

*Cathetetrismus*, the Administration or Operation of Injecting any thing into the Bladder by a *Catheter*, or a *Siringe*.

*Catholicum*, a common Medicine that expels all ill Humours; which is kept in the Shops.

*Cathypnia*, a great Sleeping.

*Catillus cinereus*, see *Cupella*.

*Catinus*, the same with *Cupella*.

*Katw purgare*, to Purge downwards.

*Catocathartica*, Medicines that purge by Stool.

*Catoche*, the same with *Catalepsis*.

*Catochus*, the same with *Catalepsis*.

*Catopsis*, the same with *Myopia*.

*Catoretica*, things that Purge downwards.

*Catoterica*, the same with *Purgantia*.

*Cattaria*, Nep or Cat-Mint; 'tis hot dry, and is chiefly used for Obstructions of the Womb, for Barrenness, and to hasten delivery, and to help expectora-

tion, 'tis used outwardly in Baths for the Womb, and for the Itch.

*Cava radix*, see *Radix cava*.

*Caudex*, the Stem or Trunk, or Body of a Tree.

*Cava Vena*, see *Vena*.

*Cavitates*, the greatest Cavities in the Body, wherein some principal part is contained, as the Brain in the Head, in the Chest, the Lungs, Heart, &c. in the *Abdomen*, the Liver, Spleen, Reins, Stomach, Intestines, Bladder, &c. and they are Three, the Head, the Chest, the Belly.

*Cavitates minores*, the Ventricles of the Heart and Brain, of which in their proper place.

*Cauledon*, the breaking of the Bones a-cross, when the Parts of the Bones are so separated, that they will not lye direct.

*Caulis*, see *Brassica*.

*Caulis*, the Stalk of any Herb.

*Causodes*, the same with *Causus*.

*Caustica*, or *Escharotica*, those things which burn the Skin and Flesh into an hard Crust, as burnt Brass, unquenched Lime, sublimated Mercury, and hot Iron, &c.

*Causus*, or a burning Fever, is that which is attended with a greater heat than other continued Fevers, an intolerable thirst, and other Symptoms, which argue an extraordinary accension of the Blood: And that which discriminates it from other putrid Fevers, is that the temper of the Blood is hotter



hotter, *i. e.* abounds more with combustible Sulphur ; and therefore when it begins to boyl, is accended in a greater measure, and in its deflagration, diffuses Particles of most Intense Heat through the whole Body ; its Motion is acute, it comes presently to its height, is accompanied with dreadful Symptoms, has a very difficult Crisis, and a dangerous Event.

*Cauterisatio*, an Artificial Burning, made by a *Cautery*.

*Cauterium*, a Chyrurgeons Instrument, made of Iron, Silver or Gold, which after 'tis healed, has an actual power of burning into any thing ; they differ in Bulk, and in Form ; it is sometimes taken for a *potential cauterie*, prepared of *Lixiviums*, or Lime and Sope.

*Cedmata*, defluxions upon the Joynts, especially the Hip.

*Cedrus*, the Cedar-Tree.

*Celastrus*, a Tree which has Fruit very late.

*Cele*, a tumor, in any part.

*Cellulae intestini coli*, the little Cavities of the Gut Colon, are where the Excrements lodge some while, that they may refresh some adjacent parts with their Heat, and Digest and Ferment any occurring Crudities.

*Cementatio*, the same with *Cementum*.

*Cementum*, a Powder, by whose means *Cementatory Calcination* is performed : Or as others say, it is an acute piercing Mineral Matter, where-

with Metals being strewed, are reverberated to cement ; and it is either simple or mix'd ; and either in form of a Powder, or a *Confection*.

*Cenchrias*, a sort of spreading Inflammation which we call Wild-fire, called *Herpes Miliaris*, from the Resemblance it bears to the seed of the small Grain called *Millet*, or *Hyse*.

*Cenchros*, see *Milium*.

*Ceneangia*, an Evacuation of the Vessels, by opening a Vein.

1. It is expedient in a *Plethora*, to free Nature from too great a Load. 2. 'Tis expedient to draw back the Blood when it rushes too plentifully towards any one part. 3. To divert the Blood from one part to another, though it be no way lodg'd there, nor be Extravasated. 4. To Ventilate and Cool the Blood in Burning and in Putrid Fevers,

*Centaurium*, Centory, Gallen, by reason of the wonderful and great Virtue of this Plant, wrote a whole Book of it ; 'tis Splenetick and Hepatick, bitter without biting ; 'tis Cleansing, Opening and Vulnerary, 'tis good in the Jaundice, in suppression of the Courses, in the Gout, and for Worms, and is a Specifick for the biting of a mad Dog. The Decoction of it is used with success in Tertian-Agues ; Therefore 'tis called by some the Febri-fuge plant, tis one of the Ingredients of the bitter Drink, so much used by the London Physicians, a decoction of the tops of

of it takes off Pimples, Spots, Morpew, and other Diseases of the Skin, a Lee made of it cleanses the Hair, and makes it White, a Man almost destroyed by the Jaundice was cured by Drinking every Morning a strong Decoction of this Herb.

*Cenosis*, the same with *Evacuatio*.

*Centrum*, the middle of a Body not taken Mathematically, but Physically, and that they say is the Heart; from which, as from a Center, the Blood continually Circulates round the most distant parts of the Body.

*Centum Capita*, see *Eryngium*.

*Centum morbia* the same with *Nummularia*.

*Centum nogia*, the same with *Polygonum*.

*Centunculus* and *Centuncularis Herba*, see *Gnaphalium*.

*Cepa* and *Cepe* the same with *Cœpa*.

*Cephalea*, an obstinate Head-ach.

*Cephalalgia*, an Head-ach, that proceeds from Intemperance, or ill Confirmation of the Parts.

*Cephalartica*, Medicines which purge the Head.

*Cephalica*, Spirituous and Volatile Medicines used in the Distempers of the Head. Also the outermost Vein in the Arm is called *Cephalica*, because it uses to be opened in Diseases of the Head.

*Cephalopharynx*, the first pair of *Muscles* of the upper part of the Gullet, which pro-

ceed from beside the Head and Neck, and are spread more largely upon the *Tunick* of the Gullet.

*Cephalophonia*, a pain or heaviness in the Head.

*Ceræa*, the Horns of the Womb in Bruits, wherein Generation is performed.

*Cerasus*, Cherries, when they are Fresh, they loosen the Belly, but when Dry, they bind, those that are sweet, Purge, but they are offensive to the Stomach, Sharp and Harsh Cherries are binding, the distill'd Water of sharp Cherries, and the Cherries themselves, Extinguish Feverish Heats, and quench Thirst, and Create an Appetite, the Decoction of dried Cherries, is excellent in Hypochondriack Diseases, and many have been cured by this Remedy alone: Sweet Cherries are peculiarly good for Diseases in the Head, the falling-sickness, Apoplexy, and Palsie. A Lord that was seized with an Apoplexy, and was Speechless three Days, recovered his Speech by taking Spirit of Cherries in Stammering and other Vices of Speech wash the Mouth often with the Spirit of black Cherries, for they are very Cephalick, and do much strengthen the Muscles of the Tongue, and the Spirits designed for their use; the distill'd Water of Sweet Black-Cherries, is much commended and used for Childrens Convulsions, the Oyl drawn from the Kernels in a Press, is



said to take Spots and Pimples, from the Skin, by anointing it, and 'tis reckon'd good for the Gout and Stone in the Kidnies and Bladder, the Gum of Cherries diluted with Wine, cures inveterate Coughs, quickens the Sight, and provokes Appetite, 'tis counted also Lithonriptick taken in Wine.

*Ceranium*, see *Cadus*.

*Ceratium*, the same with *Siliqua*.

*Ceratoglossum*, the proper pair of *Muscles* belonging to the Tongue, proceeding from the Horns of the Bone called *Hyoides*, and joyned to the sides of the Tongue; their use is to move the Tongue straight downwards toward the inward part, when they act jointly; but if either the one or the other be contracted singly, they move it to the right or left side.

*Ceratodes*, the same with *Cornea Tunica*.

*Ceratomalagma*, a softening Composition, prepared of Wax, and other Ingredients.

*Ceratonia*, the Crab-Tree.

*Ceratum*, a Medicine applied outwardly, made of Wax, Oils, and sometimes Dust mixed thicker than an Ointment, and softer than a Plaister.

*Ceraunia*, Mushromes.

*Ceraunochyfos*, the same with *Chrysoceraunius Pulvis*.

*Cerchnos*, a certain Asperity of the *Larynx*, which is felt as it were like so many *Juniper Berries*, whence proceeds a little dry Cough.

*Cercis*, the Second Bone of the Cubit, called *Radius*, because it is like the Spoke of a Wheel.

*Cerfis*, a Tree whose leaves shake when the Wind is quiet, and make a Noise.

*Cercopithecus* an Ape.

*Cercosis*, a Fleshly Excrecence, coming out of the Mouth of the Womb, filling the Privy Parts of a Woman, which extending it self sometimes without the Extremities of those parts, looks like a Tail.

*Cerea*, the same with *Achor*.

*Cerebellum*, the hinder part of the Brain, consisting like the Brain it self, of an Ashie or Barkie Substance, and a white Marrowy Substance, wherein the Animal Spirits which perform Involuntary and meer Natural Actions, are Generated in Man, but not so in Beasts; it seems to consist of a great many thin Plates that lay upon one another.

*Cerebrum*, the Brain, is strictly taken for the foremost part of the Substance which is within the Skull; and it is a substance of a Peculiar sort to it self; outwardly it is covered with the skin called *Pia Mater*; is wrought with many turnings and windings, its Exterior Substance is Ashie, wherein the Animal Spirits are Generated: the Inferiour is white, which receives the Animal Spirits from the former, and discharges them by the *Corpus Callosum*, and the *Medulla Oblongata* into the Nerves,

Nerves ; upon which voluntary actions do chiefly depend. Likewise the Brain is the subject of Imagination, Judgment, Memory, and Reminiscence ; for the *Idea's* or Species of things being received from the Organs of the External Senses, are carried to the common *Sensory*, or the beginning of the Oblong-Marrow, and then by the *Corpora striata*, and the *Corpus callosum*, there the Judgment and imagination are formed ; but the seat of the Memory is said to be in the *Ashie Barkie Substance* ; and if the *Idea's* after some time chance to be called for out of the place of the Memory, then it is properly said to be *Reminiscence*, or Remembring ; Sleep is likewise transacted in the Brain, concerning which, see in its proper place.

*Cerelaum*, an Ointment made of Wax and Oyl.

*Cerevisia medicata*, Physick-Drink, is wherein Medicines proper for any Diseases have been infused.

*Cerevisia cervisia*, *cererisia celia*, Beer,

*Cereus*, a sort of House-Leek.

*Ceria*, the same with *Favus* and *Achor*.

*Cerinthe*, an Hearb with Flowers, whereof Bees are fed, called Hony-Wort.

*Cerio*, the same with *Favus*.

*Ceroma*, the same with *Ceratum*.

*Ceroneum*, the same with *Ceratum*.

*Cerotum*, the same with *Ceratum*.

*Cerrus*, and *Cerris*, the Mast bearing-Tree.

*Cervaria ethiopic seseli*.

*Cervicaria* or *Trachelium*, a sort of *Campanula*, see, *Trachelium*.

*Cervinum cornu*, see *Coronopus*.

*Cervix*, the hind part of the Neck as the Fore-part is called *Collum*.

*Cervix Uteri*, the Neck of the Womb.

*Cerumina*, the filth of the Ear ; which seems to be sweat out from the *Cartilages* ; others think it comes from the *Glandules*, which border upon the Ears ; it consists of abundance of Salt and adust Sulphur, which gives it its bitterness : It is good to hinder Dust, Motes, or little Animals from getting into the Ear.

*Cerussa* or *cerusa*, White-lead, it is prepared by Vinegar, whose Vapour it is made to imbibe, for it turns into a white rust, which is gathered up, and made into little white Cakes ; this and all other preparations of Lead, are of a drying nature, they may be mixt with Oyntments and Plasters, they unite with Oyls or or Fat Substances in the boyling, and they do give them a Solid consistence, and the greatest part of our Plaisters do derive their hardness from it.

*Cestum betonica*, see *Betonica*.

*Cete*, a Whale.

*Ceterach*, a sort of Spleen-Wort. *Charefolium*



*Chærefolium*, and *Cherefolium*, and *Cherephyllum*, and *Cerefolium*, Chervil, Chervil, especially that which grows in Gardens is hot and dry, and Diuretick; it provokes the Courses, and is Lithontriptick; it quickens the Blood when coagulated, and disposes to sleep; 'tis used outwardly with great Success for the Cholick, and Obstructions of the Urine, used in Cataplasms, it Discusses Tumours, and Clotted Blood, like *Solomon's-Seal*; 'tis chiefly used for Swellings, and Hardness of the Paps.

*Chalastica*, Medicines of a moistning Quality, which relax the Parts that are too hard bound up.

*Chalazia*, a little Swelling in the Eye-lids, like a Hail-stone.

*Chalaxæ*, every Egg has Two of them, one in the Obtuse, and the other in the Acute end: There's more of them in the White; yea, they stick closer to the Yolk, and are fastened to its Membrane. They are something long Bodies, more Concrete than the White, and whiter; knotty, have some sort of Light, as Hail, whence they have their Name: for each *Chalaza* consists as it were of so many Hail-stones separated from each other by that White; one of them is bigger than the other, and farther from the Yolk, is extended towards the Obtuse-end of the Egg: The other is less, and extends it self from the Yolk, towards the A-

cute-end of the Egg. The greater is made up of Two or Three Knots like so many Hail-stones, which are moderately distant from each other, the less, in order succeeds the greater. It is also a Disease incident to Swine.

*Chalbanum*, see *Galbanum*.

*Chalcitis*, is a Metallick Thing, growing in Veins of Brass, and is nothing else but a Mineral of Vitriol, as Sory and Missy. That which is Friable and not Stony, and like Brass, is best. The Apothecaries now a days substitute, for *Chalcitis*, White or Crude, or burnt Vitriol.

*Chalcus*, see *Cereolus*.

*Chalybs*, Steel, Iron is turned into Steel, by means of Horns, or Nails of Animals, with which it is Stratified, and so calcined. These Matters containing a great deal of Volatile Salt, which is an *Alkali*, do kill or destroy the Acids of the Iron that kept its Pores open, and do render it more Compact; besides, the Fire carries off many of the more Volatile and Soluble Parts of Iron, whence it comes to pass, that Steel will remain longer without rusting than Iron: Steel is to be preferred before Iron for the making of Utensils, but for Remedies, Iron is better beyond Comparifon; Steel is almost always Astringent by Stool, and Aperitive by Urine.

*Chaliræ*, *Aurelian* says, it is the Ultimate Angle, and joyn-  
ing of the Mouth, or that part  
of

of the cheeks which adjoyns upon the Lips.

*Chamaeacte*, Ground-Elder.

*Chamaebalanus*, Earth-Nut, Mushrooms or the like.

*Chamaebatos*, see *Rubus*.

*Chamaecedrys*, Female Southern-Wood.

*Chamaeceratus*, Dwarf Cherry-Tree.

*Chamaecissus*, see *Hedera Terrestis*.

*Chamaecyparissus*, Dwarf Cypress-Tree.

*Chamaedaphna*, see *Clematis*, *Daphnoides*, *Chamedrys*, German-der; 'tis hot and dry, and somewhat bitter; 'tis good for a Cough, at the beginning of a Dropſie, for an ill habit of Body; the Green-ſickneſs, and an Hard-Spleen, the Strangury, and obſtructions of the Bowels. The Garden Germander provokes Urine and ſweat powerfully: Upon which account it is good in Feavers, for the Scurvy, and for the Blood, when coagulated; but eſpecially for the Gout, the Jaundice, and Suppreſſion of Urine. It was commended to the Emperour Charles the Vth. as an Arcanum for the Gout; 'tis outwardly uſed for eating Ulcers, for the Piles, the Itch, and to dry Catarrhs; 'tis frequently uſed in a Decoction, to open Womens Obſtructions; tis called by ſome Engliſh Treacle.

*Chamaeleon*, a ſort of *Carduus*, it is ſo called from the Variety of the Leaves; for it changes Colour with the Earth; it grows

in as the Animal the *Chamaeleon* does.

*Chamaemelum Camomile*, it Digests, Loofens, Mollifies, eaſes Pain, provokes Urine, and the Courſes; wherefore it is much uſed in the Cholick, and for Convulſions, that proceed from Wind; among all the Plants that are uſed in Baths; for the Stone, none is ſo Eſſectual as the Flowers of *Camomile*; 'tis outwardly uſed in Paregorick, Emollient, and ſuppurating Cataplaſms, and for Clyſters. The Oyl of *Camomile* ſoftens hard Swellings, and Diſcuſſes them, and eaſes the Pain: Some drink a Decoction of it for the Stone. A Perſon that had the Stone, and had tried many Medicines to no Purpoſe, was wonderfully relieved by a Decoction of two Handſuls of the Flowers, in a Quart of Rheniſh Wine, he took two or three Spoonſuls of this Decoction at a time, in a ſmall Draught of hot Wine; and ſeveral others ſo Afflicted, found much Relief by this Decoction.

*Chamaepitys*, Ground-Pine, it ſtrengthens the Nerves incides opens, and is Diuretick, and provokes the Courſes, it expels a dead Child, and the after-Birth, and workes ſo powerfully, that Women with Child are wholly forbid the uſe of it, becauſe it occasions Miſcarriage. boyl'd in Wine or Powder'd, and made into Pills with Hermodails, and Venice-Turpentine, it does much good in a Dropſie, outwardly



wardly used; it cures Ulcers by cleansing them, and taking off the hardness.

*Chamaeyce*, the Dwarf Fig-Tree.

*Chaos*, a Rude and Indigested Heap.

*Characias*, Plants so called, which grow about Vallies.

*Charaeter*, a Mystical Sign or Figure, which signifies or denotes something amongst Chymists.

*Charistolochia*, Mug-Wort.

*Charlatan*, a Mountebank.

*Charta Emporetica*, or *Bibula*, is Paper made without Glue very Porous; it serves to filter Liquors, it is commonly called Cap-Paper, or Brown Paper.

*Charta Virginia*, the same with *Amnios*.

*Cheilocoe*, or *Labrosulcium*, is a Disease of Infants, for it seldom befalls grown People; their Lips swell much with an hard Tumour, somewhat Reddish, but not Inflamed, and which never suppurates; it is sometimes more inward than outward: There are most commonly small Ulcers in the Mouth, Palate, Tongue, Jaws, Lips, and Gums. This Disease is called in English, a Canker of the Mouth.

*Cheimetlon*, the same that *Pernio*.

*Chodironium*, the same that *Ca-coethes*.

*Chelidonium*, or *Chelidonia*, *Celandine*, 'tis hot and dry, it evacuates Choler by Urine and Stool, and clears the sight. A

Syrup made of the whole Herb, is good in the Jaundice, for Obstructions of the Liver, Spleen, and Kidnies; it cures a Tetter, (called in Latine *Herpes Miliaris*) effectually, it being Daily Anointed with the Juice: Great and large Warts may be taken off, by rubbing them Daily with the Leaves of this Herb. The Juice or Distill'd Water of it, outwardly applied, strengthens the Eyes, and cures Ulcers; but because the Juice is very Acrid, it must be mixt with those things that will abate the Acrimony of it. A great Quantity of the Juice is made use of, in the Composition of *Aqua Mirabilis*.

*Chema*, a Measure of the Ancients, containing two small Spoonfuls.

*Chemia*, the same that *Chimia*.

*Chemosis*, the Tumour of the *Albugineous Tunic*, that makes the black of the Eye appear Concave.

*Chenocoprus*, Goose-Dung.

*Chenopus*, Goose-Foot, see *Pes anserinus*.

*Cherefolium*, and *Cerefolium*, or *Cherifolium*, see *Charefolium*.

*Cheronia*, the same with *Centaurium*.

*Chiliophyllon*, the same with *Millefolium*.

*Chermes Grana*, see *Kermes*.

*Chimetlon*, the same that *Pernio*.

*Chimia*, the same with *Chymia*.

*Chimiatri*, Chymical Physicians.

*China Chinæ*, see *Cina Cina*.

*China Radix*, *China Root*, 'tis of Two sorts, *Oriental*, brought from *China*, and *Occidental*, from *New-Spain* and *Peru*; the *Oriental* is esteemed the best, and of a reddish, or a faint black colour, on the out-side, but within, whitish or a faint red. The *Occidental*, is more red within; 'tis very good in the Gout, Pox, and other Diseases that are hardest to be cured.

*Chiragra*, a sort of Gout in the Hands, arising from the Effervescence of *Acid Particles*, and fix'd Salt.

*Chiromantia*, a Divination from inspecting the Hand, when Men Predict futurities from the Lineaments thereof, not at all necessary to a Physician, since it is rather a Diabolical and Deceitful art.

*Chirones*, the same with *Sirones*.

*Chyronia*, a great Ulcer, and of difficult Cure.

*Chyrurgia*, *Chirurgery*, is an Art, wherein by the help of our Hands or Instruments we endeavour to Cure Diseases. Or, it is a part of the Art *Therapeutick*, wherein Diseases are Cured by Incision, Burning, and Setting Joynts. Or, it is a Science which teaches the manner and way of Operation upon Living Human Bodies; and it is Five-fold; though others chuse rather to divide it into Four Parts. 1. *Synthesis*, a setting together of things separate. 2. *Diaresis*, a separating of things that

were continued before. 3. *Diorthosis*, a correcting of things squeez'd together and contorted. 4. *Exeresis*, a taking away of Superfluities. 5. *Anaplerosis*, a Restoring of that which was Deficient.

*Chirurgus*, one skilful in this art of *Chirurgery*.

*Chlorosis*, or *Morbus virginæ*, commonly *Icterus albus*, seems to be a kind of Phlegmatick Pituitous Dropsie, arising from an Obstruction of the Courses, want of Fermentation in the Blood, and a Detention or Depravation of the Ferment in the Womb; whereupon the Muscular Fibres being obstructed, they become Lazie, and unfit for Action.

*Choana*, a sort of Cavity or Tunnel in the Basis of the Brain, by which the serous Excrements are brought down from the Ventricles of the Brain to the *Pituitary Glandule*: Also the the *Pelvis* of the Reins, of which in its proper Place.

*Chocolata*, *Chocolate*, see *Cacœ*.

*Choenix*, the same with *Modiolus*.

*Chœnix*, a sort of Measure containing Two Sextaries, which is Three Pints of our Measure.

*Chodius*, the same with *Sorophula*.

*Cholagoga*, are Medicines which purge Sulphureous and Bilious Humors; as *Rhubarb*, *Senna*, &c.

*Chole-*



*Choledochus*, the *Ductus Biliaris*, or passage of the *Bile*, called *Common*, wherein the *Bile* from the *Bladder* that contains it, and the *Ductus* in the *Liver* is carried on to the *Gut* called *Duodenum*.

*Cholera*, a depraved Motion of the *Ventricle* and the *Guts*, whereby the *Bilious* Excrements are discharged in great plenty upwards and downwards: The cause of it consists sometimes in the very *Acrimonia* of the *Gall*, which meets and ferments highly with the Juice of the *Pancreas*, as sharp and acid as it self.

*Cholera sicca*, see *Cholera*.

*Cholerica passio*, the same with *Cholera*.

*Cholericus*, he that abounds with a great deal of *Choler*.

*Chondrilla*, Gum-Succory.

*Chondros*, is a Grain as of *Matich*, *Frankinsence*, and the like.

*Chondros*, see *Cartilago*.

*Chondrosyndesmus*, a *Cartilaginous Ligament*, or the joyning of *Bones* by the intervention of a *Cartilage*.

*Chorda*, the same that a *Tendon*, *Nerve*, or *Gut*, of which in their proper place.

*Chorda*, an extending of the *Yard* toward the *Perineum* with pain, contracted from unwholesome *Women*.

*Chorda Membrana Tympani*, is a certain *Nerve* coming from the *Fifth pair*, which is extended above the *Membrane* of the *Tympanum*.

*Chordapsus*, so *Celsus* calls it, barbarously call'd *Miserere mei*, by others *Illiac passio*; by others, *Volvulus*, commonly *Ileus*, and it is an *Ejection* of the *Excrements* at the *Mouth* only, proceeding from an *Obstruction* of *Excrements*, from *Wind*, *Inflammation*, or *Contortion*, or *Convulsion* of the *Guts*; when the upper part of the *Intestines* are twisted with the lower; or on the contrary, whereupon the *Peristaltick* or *Vermicular Motion* of the *Guts*, whereby the *Excrements* are *Excluded*, becomes *Inverted*.

*Chordata Gonorrhœa*, see *Gonorrhœa Chordata*, and *Chordata*.

*Chorea sancti Viti*, a sort of *Madness*, which formerly was very common amongst some *People*, wherein the *Persons* affected lay'd not down, but ran hither and thither *Dancing* to the last gasp, if they were not forcibly hindred. *Horstius* says, That he had spoke with some *Women*, who paying an *Yearly visit* to the *Chappel* of *Saint Vitus*, which is near the *City Ulme* in *Sweedland*, have been taken with such a violent fit of *Dancing Night and Day*, together with a sort of *Frantickness* in the *Mind*, that they fall together like so many *People* in *Extasies*; and are sensible of little or nothing for a *Year* together, till next *May*; about which time they perceive themselves so tormented with a *restlessness* in their *Limbs*, that they are forced to

repair to the same place again, about the Feast of Saint Vitus, to Dance.

*Chorion*, the outward Membrane, which with the rest of the Membranes and Humours, contain the *Fœtus* in the Womb. It is of an Orbicular Figure in Women, and its upper part is annexed to the *Placenta*, where it adheres to the Womb.

*Choroides*, the folding of the *Carotidal Arterie* in the Brain, wherein is the *Glandula Pineales*. It is also the *Uvea Tunica*, which makes the Apple of the Eye.

*Christi Manus*, see *Manus Christi*.

*Christophoriana*, the Herb *Christopher*.

*Chromatismus*, the natural colour and Tincture; for Example, of Urines, Spittle, Blood, or Excrements.

*Chronicus*, a daily inveterate Distemper, that has continued above Forty Days, and a Quartane Fever, a Consumption, an Asthma, Dropsie, &c.

*Chronius*, the same with *Chronicus*.

*Chrysanthemum*, many Herbs are called so, that have yellow shining Flowers.

*Chrysisceptron*, white *Cahama-leon*.

*Chysoceraunius pulvis*, or *Aurum fulminans*, which is prepared of Gold, dissolved in a Menstruum, impregnated with Armoniac Salt, infused in Oyl of Tartar; the Calx is precipitated to the bottom, which

is sweetned and dried for use.

*Chyscome*, an Herb producing golden hairy Flowers.

*Chrysolachanon* a sort of Atriplex.

*Chrysolithos*, a Chrysolite, a precious Stone,

*Chrysomela*, Apples of a golden Colour.

*Cbus*, a Measure that contains Four Sextaries, or Two Chenixes, in our Measure Six Pints.

*Chylificatio*, a Natural Action which makes Chyle.

*Chylosis*, the same with *Chylificatio*.

*Chylus*, Chyle, a white Juice in the *Ventricle* and *Intestines*, proceeding from a light Dissolution and Fermentation of Victuals, especially of their Sulphur and Salt with which Edible things abound, and which by the Intervention of the *Acid Humour* in the *Ventricle*, becomes white: For if you pour an *Acid* upon any Liquor that is impregnated with Sulphur and Volatile Salt, it presently turns Milky; as is obvious in preparing Milk of Sulphur, or the resinous Extracts of Vegetables. Nay, Spirits of Harts-horn, and of Soot, abounding with Volatile Salt, if it be mixt with an *Acid*, or but with plain Water, grows to be of a Milky Colour: At last the Chyle after a Commixtion and Fermentation with the Gall and the Pancreatic Juice, either Volatile, or Acid, passing



sing the *Lacteal* Veins, &c. is mixed with the Blood. It is called in *Latin* also, *Chymus*.

*Chymetlon*, the same with *Per-nio*.

*Chymia*, or *Chemia*, is a Resolution of *Sublunary Bodies* into their Elements ; and again, a *Coagulation* of the same Elements into the Bodies which they constituted before, in order to the preparation of Medicines more grateful, more healthful, and more safe ; there are two parts of it, *Solution* and *Coagulation* : By the Addition of the *Arabic* Article, 'tis call'd *Alchymia*, or *Alkymia* : It is called also *Spagiria*, *Hermetica ars*, *ars perfecti Magisterii*, *ars Segregatoria*, *Separatoria*, and *Destillatoria*.

*Chymiatría*, the same with *Chymia*.

*Chymica*, or *Chymicalia*, Medicines which the *Chymists* prepare, that they may be taken in a less or more grateful Quantity.

*Chymicalia*, the same with *Chymica*.

*Chymicus*, one skilful in the Art of Dissolving and Coagulating ; one skilful in *Chymistry*.

*Chymosis*, or *Chemosis*, Distortion of the *Eylids*, by an Inflammation : also an Inflammation of the *Tunica Cornea* in the Eye.

*Chymus*, the same with *Chylus*.

*Cicada*, a Grasshopper.

*Cicatrisantia*, such things as

by drying, binding, and contracting, fill up Ulcers with the Flesh, and cover them with a Skin.

*Cicatrix*, *Cicatrices*, Scars, or Marks which are left after great Wounds or Ulcers : Some are simple, others accompanied with a Cavity, Diminution, or Excrecence in the part Affected.

*Cicer*, *Chiches* or *Vetches*, they cleanse, open, incise, digest provoke Urine, and lessen the Stone, but they hurt the Bladder when it is Ulcerated, they gently move the Belly, the Broth of them does good in the Jaundice, a Decoction of them kills Worms, moves the courses, expels the Child, and breeds Milk : In Cataplasms, they cure the swellings under the Ears called *Parotides*, and Inflammations of the Testicles and

*Cicera tartari*, are Pills made of Turpentine, and Cream of Tartar.

*Cicerbita*, a sort of *Sonchus*, see *Sonchus*.

*Cichoreum*, *Succory*, 'tis counted Cold by some Authors, but its bitter Taste argues Heat, 'tis Diuretick, it attenuates and cleanses ; 'tis chiefly used in Obstructions of the Liver and Spleen, and for Feavers, the Water distill'd from the Blue Flowers, is an excellent Remedy for inflammations and Dimness of the Eyes, the Leaves boyled and eaten in Vinegar, Cure a *Gonorrhœa*, the Flowers of this Plant open and shut at

Sun-rising and Sun-set, whether the Heavens are clear or Cloudy, Syrup of Succory with Rubarb is much in use, and is an excellent Purge for Children.

*Cicindela*, a sort of Chaffers that give light in the Night.

*Cicongius*, a Measure that contains Twelve *Sextaries*, that is, Nine Quarts.

*Ciconia*, a Stork.

*Cicuta*, Hemlock, 'tis a poysonous Herb, noted for the Death of *Socrates*. *Bauhinus* says he knew two Families who in winter, thinking they had gather'd Parsnips, by chance found the Roots of Hemlock, for they are much like Parsnips, and having eaten a few of them, they were like to be suffocated, and were senseless and mad, and and just like Anticks, he cured them with Vomits : Hemlock is very cold and supposed to be poisonous, yet it is frequently used now a days, for Inflammation and Tumours of the Spleen, some Physicians say it is hot, outwardly used it is Anodine, a Cataplasm or the Plaister of Hemlock, with *Ammoniacum* discusses powerfully hard swellings, and a Ganglion.

*Cicutaria*, common Hemlock, Cicely, or Cow-weed, the leaves are like the Hemlock above mention'd ; but they are broader and of a Pale Green, and shine and have a short down.

*Cilia*, and *Supercilia*, the Eye-brows, hard Cartilaginous Bodies ; but *Supercilia*, denotes properly the Hair upon the Eye-

brows, at the Extremity of the Forehead ; they are like two hairy Bulwarks or Ramparts to the Eyes, to defend them from the sudden Incurse of any thing from the Head or otherwise.

*Cina cina*, or *Chyna chyna*, or *Cortex peruvianus*, or *Quinquina*, or *Kina kina*, the Peruvian Bark or Jesuites Bark ; it is brought from Peru, the Spaniards call it *Palo de Calenturas*, or the wood against Fevers, there are two kinds of this Tree, the one is cultivated, and the other grows wild, the cultivated is much better than the other, you must choose it of a compact substance, bitter to the Taste, and of a Reddish colour ; it is the most certain Remedy that ever yet was known to hinder the fits of Agues ; it is infus'd in Wine, or a Tincture or extract is made of it, but it is most frequently taken made into Pills or an Electuary.

*Cinamomum cinnamon*, is the Bark of a Tree as large as an Olive-Tree, it grows in the East-Indies, the best Cinnamon is that which has the strongest smell, is quick upon the tast, and of a reddish colour, it fortifies the Stomach, it helps perspiration of gross Humours, strengthens and rejoyces the Heart, the oyl of it is an admirable Corroborative, and assists nature in her evacuations, and it is given to make Women have an easie delivery ; the Tincture of Cinnamon is an excellent Cardiack, it comforts the



the Stomach, and cheers the Vital-parts, and may be used like Cinnamon Water, but in a smaller Dose.

*Cinara*, Artichoke, it restores Nature, strengthens the Stomach, and the Buds provoke Urine, but they make it stink, but Artichokes breed Melancholy Humours, are very windy and hurt the Head, but being eaten with Pepper and Salt, they are less hurtful and more pleasant.

*Cinesactio*, a burning any thing to Ashes.

*Cineraria*, the same with *Jacobeamarina*.

*Cinerarium*, the same with *Conisterium*,

*Cineratio*, the same with *Cinesactio*.

*Cinnabaris*, Cinnabar, 'tis of two sorts, one *Artificial*, the other *Natural*. The Artificial is made of Sulphur and Mercury, the Mixture of which makes a Sublimation. The Native Cinnabar is brought out of the *East-Indies*, *Hungary*, and several parts of *Germany*.

*Cinnabaris cinnabron herba*, the same with *Rubea tinctorum*.

*Cion*, *Collumella*, *Gargareon*, *Gurgulio*, *uva*, *uvula*, *uvigena*, *uvigera*, *epiglottis*, *sublinguium*, the cover of the Wind-pipe ; it hangs betwixt the two *Glandules*, called *Amidala*, above the Chink of the *Larynx*, and is a Process from a Substance, as one would think, Glandulous, Spongy and Red ; which *Columbus* is of Opinion, arises from the *Tunic* of the

Mouth redoubled in that place. But *Riolan* says, it proceeds from some *Muscles* which are terminated there : It is of a Figure roundly Oblong, in the upper part thicker, and ending Obtusely in an Acute. Its use is to temperate the Coldness of the Air, and to hinder the Drink from falling upon the Nostrils. Sometimes this *Uvula* sticks out too far from the Humours that fall upon it, which cannot return by the *Lymphatic Vessels*, whence proceeds the falling of the *Uvula*, which we call Roof of the Mouth.

*Cionis*, the same with *Cion*.

*Circæa*, the same with *Mandragora*.

*Circuitus*, the same with *Periordus*.

*Circulatio sanguinis*, see *periordus*.

*Circulatio Chymica*, the Exaltation of pure Liquor, by a Circular Distillation in an Instrument called a *Pelican*, or a blind *Alymbic*, by the Virtue of Heat.

*Circulator*, the same with *Circumforaneous*, see *Agyrta*.

*Circulatorium*, a Glass Vessel, wherein the Liquor infused by its Ascending and Descending, rowls about as it were in a Circle : There are several sorts of these Vessels, but two especially of Moment and Use, that called *Pelicanus*, and the other *Diota*.

*Circulatum minus*, Spirit, of Wine.

*Circulus*, a round Instrument, made of Iron, for the cutting of Glass; which is performed thus: The Instrument being heated, is applyed to the Glass, and is there continued till it grow hot, then with a Drop of cold Water, or a cold Blast upon it, it flies in Pieces.

*Circumforaneus*, the same with *Agyrta*.

*Circion*, a sort of *Carduus*.

*Cirfocele*, a swelling of the preparing Vessels about the Testicles, so that they sometimes look like a Third Testicle.

*Cirfos* or *Varix*, a Dilatation and swelling of the Veins, crooked or winding, and arising in one or more parts of the Body, insomuch that the Veins threaten a Rupture.

*Cisampelos*, see *Helxine Cisampelos*.

*Cissos*, the same with *Hedera*.

*Cistema Chyli*, the same with *Sacculus Chyliferus*.

*Citrago*, see *Melissophyllum*.

*Citrea malus*, a Citron-Tree, every part of Citron, the outward and inward Bark, the Juice and Pulp, and the seeds are all of great use in Physick, the outward yellow Bark hath a curious Aromatick smell, and bitter Taste, being ryed it is very Cordial and Alexipharmick, it Heats and Corroborates a cold and windy Stomach, it discuses wind powerfully, concocting and digesting crude Humours, that are contained in

the Stomach or Bowels, being chewed in the mouth, it cures a stinking Breath, promotes Concoction of the Meat, and is good for Melancholy; 'tis much commended for Hypochondrical Diseases, for vapours, Wind, Palpitation of the Heart, Obstructions and weakness of the Bowels, the Pulp or Juice though it be not Acid, is much more cooling than the Juice of Limons; 'tis very proper in burning and pestilential Feavers, to quench Thirst, to suppress too great a Fermentation of the Blood, to recreate the Spirits; 'tis also reckon'd good for giddiness in the Head, the Seeds are Cordial and Alixipharmick, are good for the biting of venomous Creatures, they strengthen the Heart, and defend it from the contagion of the Plague and Small-Pox, they kill the Worms of the Stomach and Bowels, they provoke the Courses, and cause Abortion, and digest Crude and watery Humours.

*Citrulus*, Citruls, the Fruit of it is cold and moist and very fit to quench Thirst, wherefore the *Italians* refresh themselves in Summer-time, with the Pulp of it 'tis good; for a dry Tongue: the Seed of, it is one of the greater cold Seeds.

*Cinis clavellatus*, Ashes of the young Shoots of Vines.

*Citta* or *Pica*, a depraved Appetite, when People long for those things which are not fit to be, nor are ever eat; as  
Lime,



Lime, Coals, Shells, Cloth, Hides, Sand, &c. that cause lies in the Depravation of the ferment of the *Ventricle*.

*Civitta*, Civet, is a small Animal, from whose belly is taken a fat fragrant Juice.

*Claretum*, an Aromatic Wine, impregnated with an Infusion, and sweetned with Sugar : It is otherwise called, *Vinum Hypocraticum*, Hypocras Wine : Also a medicated Wine. It is so called, because it is percolated and purified by a Winefack, through which it is drained from its Dregs, called *Manica Hippocratis*.

*Clarificatio*, when Juices or thick Decoction become clearer and finer : Which is done Three ways, by subsiding Fermentation, or the Addition of Vinegar, White of an Egg, or Milk.

*Claudus* a Cripple.

*Clavicula*, two little Bones which close the Chest of a Man, fastening the Shoulderbone like a Key, with the Breastbone, that part where the Ribs joyn together : They are otherwise called, *Ligula*, or *Furcale*, *Furcala Superior*, &c. They are placed transverse under the very bottom of the Neck, in the top of the Breast, on each side one.

*Clavicula*, young Shoots whereby as it were with Hands, Vines take hold of other things.

*Clavus*, see *Helos*.

*Clavus*, according to *Tornamita*, is a pain in a small part

of the Head, commonly above the Eye in the Eye-brow, and seems as if that part of the Head were bored through with a little Auger or Wimble.

*Cleidion*, the same with *Clavicula*.

*Clema* and *Clematis*, so are called Plants, that are full of Twigs, as the Vine and the like.

*Clematis Daphnoides*, tis a famous Vulnerary, 'tis used in Fluxes of the Belly for Dysenteries the Piles, bleeding at Nose, and for Wounds with Fluxion, 'tis used outwardly for overflowing of the Courses, for looseness and pains of the Teeth. The leaves of this Herb put upon Paper, that will easily receive moisture, and sowed to it with fine Flax betwixt, and perfumed with frankincense, cured a Scrophulous Tumour in a short time, which continued obstinate under the use of other Remedies for the Space of a whole Year. This Herb is also called *Vinca Pervinca*.

*Clematis passiflora* the Flower of Passion.

*Climacterius Annus*, the Clymacterical Year.

*Clinius*, a Physitian or Quack, that cures by Diet or Medicament ; but this is done very often by Nurses that tend the Sick.

*Clinoides Apophysis* a protuberance of a Bone, resembling a Bed.

*Clinapodium*, wild Brasil, the Virtue of this Herb is not certainly known, and one would judge

judge by the Smell and Taste, that it has no great Virtue, though 'tis said to be hot and dry, and to remove Melancholy.

*Cliftus*, see *Clyffus*.

*Clitoris*, a part of a Woman, resembling the Yard of a Man, whose Use is Titulation ; it consists like a Mans Yard, of Nervous Bodies, which arise from the Lower part of the Bones of the Privities, and at the end is covered with a Nut, and a Prepuce, or Foreskin : It's Substance is spongy, so that it is capable of Increase and Relaxation, but is not perforated as in Men.

*Clydon*, a Fluctuation of the Ventricle.

*Clypealis Cartilago*, the same as *Thyoides*.

*Clyma*, the same with *Clyster*.

*Clystus*, with the Chymists, is that which contains the Essence of any thing, see *Essentia quinta*.

*Cneorum*, is a Plant that bites the Tongue.

*Cnicus*, and *Cnecus*, the same with *Carthamus*.

*Cnide*, a stinging Nettle.

*Clyster*, and *Clysterum*, or *Enema*, a fluid Medicine given inwardly, injected into the Bowels by the Fundament ; some *Clysters* are softening and loosening, others scouring, others astringent, others which ease pain, and others for other uses.

*Clyster*, is sometimes taken in a larger sense, for *Mechenchyta*, *Otenchyta*, *Ritenchyta*, &c. which see in their proper places.

*Cnismus*, the same with *Pruritus*.

*Cnistoregmia*, or *soda*, the heat Burning.

*Coagulatio*, a curdling, or growing thick, being a real Privation of the Humour or Moisture, or at least, appearing so to our Senses, proceeding from some Cause.

*Coalescentia*, the reunion of parts before divided, or a growing together.

*Coarticulatio*, the same with *Diarthrosis*.

*Cobaltum*, native *Cadmia*, *Fosfile*, and *Metalic* ; an earthy Mineral, of a blackish colour, containing Brass and Silver. 'Tis caustic and eroding, and therefore to be esteemed poysonous.

*Coccigra* or *Coggyria*, is a Mountain Shrub with the Roots, whereof Wool is dyed Purple.

*Coccus Baphica*, the same with *Kermes*.

*Coccymelea*, the same with *Cocymelon*.

*Cocymelon*, a sort of Prune.

*Coccix*, the last Portion of the Back, made up of Three little Bones, sometimes Four ; which are under the *Os Sacrum*, and serve for easier sitting.

*Cochlea*, the Cavity of the inner-part of the Ear, so called from its windings and turnings : for it has Three or Four Rings which



which mutually succeed one another: It is girt about with a very soft and thin *Membrane*.

*Cochelaria*, Scurvy-grass, 'tis hot and dry, and abounds with a Volatile Salt, which makes the Crude and fixt Humours of the Body more Volatile; it cures those Diseases that proceed from too great a Quantity of fixed Salts, but especially the Scurvy.

*Cocleare*, a Spoon or Ladle.

*Coctio*, Concoction or Digestion, is the fermentation of the smallest *Particles* which our Nourishment consists of, that they may be made fit and proper for the Nourishment and Increase of a Living Body. The first Concoction is made in the Stomach by a Ferment which partly remains there, from the Relicks of the former Meat, and partly flows thither from the *Celiac Arteries*. The second is made in the Guts by the Gall and *Pancreatick* Juice. The third is in the *Glandules* of the *Mesenterie*, from a *Lympha* or Water which mixes it self with the *Chyle*. The fourth is in the Lungs, from the Inspiration of *Nitrous* Air. The fifth is in the Vessels and Bowels, as in the Spleen, Liver, Testicles, &c. It is ill called Coction, or boiling, because 'tis the property of Fire to boil: For if Heat were the cause of Fermentation, what should be then become of Fish and other things, wherein there's no sensible heat at all.

*Coculus*, Indi, a Fruit for big-

ness and shape like a Laurel Berry; they are called also *Bacca Levantia*, *Bacca Orientales*, *Bacca Cotila Elephantina*, *Cuculus Indicus*; the vulgar use of it against Lice.

*Codia*, the top of Poppies, of which they make Syrup.

*Cæcum Intestinum*, the Fourth, in order from the Stomach, and first of the thick Guts; in Children new born, 'tis found full of Excrements; but in Adult Persons its Cavity often disappears, and only hangs like a Worm.

*Cælia*, a Great Cavity, as the uppermost, middle, and the lowest Region or Cavity.

*Cæliaca Arteria*, that which arises from the *Trunc* of the great *Arterie*, and spreads it self towards the *Ventricle* and *Liver* with its Branches.

*Cæliaca passio*, or *Affectio*, is a Purging, wherein the Meat either wholly changed, or in part is ejected, without any Chylification; and it is two-fold: the first, in which the Meat is only Digested in the Stomach; other, when Concoction or the Fermentation is performed in the Stomach and Intestines both at once; but by reason that the *Lacteal* Vessels or little Teats of the Guts are obliterated through long Fasting, a *Purulent Dissenterie*, or the like, the *Chyle* is not distributed.

*Coeli Donum*, the same with *Chelidonia*.

*Cæloma*, a hollow and round, Ulcer in the Horny. Tunic of the Eye.

*Cælum*,

*Cælum*, the Cavity of the Eye towards the Corners. The *Palate* is also called *Cælum*.

*Cœmentatio & cementum*, see *cementum*.

*Coffe*, in English Coffee; the Decoction of it strengthens a cold Stomach, helps Concoction, and opens Obstructions of the Bowels and Womb; but it is most taken notice of, for removing Drowsiness and Giddiness, and it is commended indeed, for most other Diseases of the Head, as Head-ach, Lethargy, also for Catarrhs, and is used with good Success by those that are of a gross Habit of Body, and of a cold Constitution, and whose Blood is Watery, and their Brains moist, and their Animal Spirits Dull; but on the contrary, they who are of a thin Habit, and an hot and Melancholy Constitution, ought by all means to forbear Coffee; as also those that have but weak Spirits, or are Subject to a Trembling, or Numbness of the Limbs, or a Palpitation of the Heart; but 'tis reckon'd good in a Scorbutick Gout and for the Gravel. This little Tree grows in *Arabia Felix*.

*Coggygia*, see *Coccigria*.

*Cobob & Cobobium*, the same with *Cobobatio*.

*Cobobatio*, when a Distilled Liquor is poured upon its *Mensurum* again, and afterwards is Distilled.

*Coindicantia*, signs which do not indicate by themselves, but by another.

*Col. ADD.* signifies add! to the Colature, when something else is to be mingled with the *percolated Decoction*.

*Colatorium*, a Strainer, or Straining Cloth.

*Colatura*, that which after Boiling, or Infusion, is *percolated* through a Sive or Cloth.

*Colchicum*, Meadow Saffron, see *Ephemerum*.

*Colcothar*, the dry Substance which remains after Distillation, commonly called *Caput Mortuum*.

*Coles*, see *Penis*.

*Colica passio*, the Colic, is a vehement pain in the *Abdomen*, from an ill Disposition of the Animal Spirits, begun in the Nervous Foldings of the *Mesenterie*, and is sometimes falsely imputed to this Gut *Colon*. Others make this Disease to proceed from an *Acid Pancreatic Juice*; others, other ways, but falsely.

*Colicus Dolor*, the Cholick.

*Colla*, Glue.

*Collatitium*, is Roasted, or Boyl'd Flesh of a Pullet or Capon; which after 'tis beat in a Mortar, is mixt with Veal-Broth.

*Collectio*, is when Various dry Medicines, as Roots, Herbs, Seeds, and the like, are prescribed and mixt together to be infused in Wine.

*Colletica*, Medicines that Conglutarate.

*Collicia*, the joyning of the *puncta Lachrymalia* into one passage on both sides, which derive



derive the Humour of the Eye-lids into the Cavity of the Nostrils; the Holes that are made in the very tops of the Eye-brows descend in little Channels, easily to be shewn, unless the Bones of the Nostrils be so cautiously broken, that the *Tunics* remain entire; for after they have penetrated the Bones (whither they are separated with a thin Membrane) they spread themselves into a larger Channel, and are continued to the *Tunic* of the Nostrils. The same Holes or Openings in Sheep, Hares, Calves, Rabbits, are not found in the very Eye-brows, but a little more inward; and most of all in Birds, where they are larger than in any other Creatures; the *Membrane* which separates the Holes here, is very short.

*Collum*, the fore-part of the Neck.

*Collum uteri*, the Neck of the Womb.

*Collutio*, a washing of the Mouth, when we scour loose Teeth, the Gums, or Ulcers.

*Collyrium*, once an Oblong Medicine which was taken in Distempers of the Eyes; it is prepared in an Oblong, sometimes an Orbicular Form, and is dissolved in a convenient *Vehicle* for curing the Eyes.

*Coloboma*, a fault in the Lips, Eye-lids, Ears, Nostrils, and the like, when one part either from the Nativity, or by some accident, grows to another, which

were either before actually loosened, or at least ought to have been so.

*Colocasia*, it is supposed to be Egyptian Wake-Robbin.

*Colocynthis*, is an extream bitter sort of Citrul, or Citrul Cucumber; we call it *Coloquintida*.

*Colon*, the second of the great Guts; it is thus situate; it arises from the *Cacum Intestinum*, in the right Flank, and adheres to the right Kidney; then it tends upwards under the Liver, where sometimes it is annexed to the Bladder of the Gall, which dyes it a Clayish Colour: It goes on further transverse under the bottom of the *Ventricle*, and on the left hand is joyned to the Spleen; then again it is fastned to the left Kidney, where it winds and turns very obliquely; and after that, descends in a right Line; it is commonly about Eight or Nine Hand breadths in Length; but the widest and largest Gut of all, it has a great many little Cells, or Cavities in it; a certain Ligament is twisted with it, the breadth of the middle Finger, about its middle upwards; and then by reason of its largeness, it is guarded with Two strong Ligaments, the one upwards, and the other downwards, that it may be fastned to both the upper and under parts: About the beginning it has a Valve that looks upwards, lest any thing should return from the great Guts into the small.

*Colon,*

*Colon*, see *Membrum*.

*Colophonia*, Rosin Pitch.

*Colpus*, the same with *Sinus*.

*Colubrina*, see *Dracontia*.

*Colubrinum Lignum*, or *Semputurium*, is properly a Root very bitter, of a pale Ash Colour, Turpentine Wood, good in Fevers and Worms.

*Colum*, a Colander or Strainer.

*Columella*, the same with *Cion*.

*Columnæ cordis*, the Tendons and Muscles by which the Ventricles and Auricles of the Heart are contracted and dilated.

*Columma nasi*, the Fleishy part of the Nose prominent in the middle, near the Upper Lip.

*Columma oris*, the same with *Cion*.

*Columellares dentes*, see *Dentes*.

*Colutea*, Bastard-Senna.

*Coma*, see *Summitates*.

*Coma somnolentum*, a deep Sleep, less than a Lethargy, without a Fever, wherein the Patient being awakened, answers to any Questions propounded to him, but falls into a profound Sleep again, with his Mouth open, and his under-Jaw fallen, liker to one dead than alive. It proceeds from an Obstruction of the Brain, when the Serum has invaded the Tegument of the Windings and Foldings of the Brain, and the little streaks of the Marrow that are included therein. It is the same that *Cataphora*.

*Coma vigil*, a Disease wherein the Patients are continually inclined to Sleep, but scarce can sleep, being affected with a great drowziness in the Head, a stupidity in all the Senses and Faculties, and many times with a *delirium* too. If the reason of these things be demanded, we may solve them thus, That the Pores and Passages of the Brain, wherein the Spirits move, are very much stuffed up with a thick *Soporiferous* Matter from the Blood, whereby the Spirits being hindred from their usual *Explosion* and Commerce with one another, seem to induce a profound and almost irresistible Drowziness upon the Person affected; but in as much as there are some sharp nimble *Particles*, like so many Strings, intermix'd with the Spirits, and which keep them in perpetual Motion, therefore some of them still force their way, and directly or obliquely, as they can find a passage meet and exert; and this Motion, such as it is, confused and wandring, tho it do not perfect the compleat Exercise of the Animal Function, yet easily interrupts its Rest; so that Persons thus Affected, enjoy neither perfect Day, nor perfect Night, but live in a continual Twilight betwixt sleep and waking.

*Comarus*, is *Arbutus*.

*Combustio*, see *Ignis Actualis*.

*Comitialis morbus*, the same with *Epilepsis*.

*Com-*



*Commansum*, see *Apophlegmatismus*.

*Complexi morbi*, such Distempers which cannot be separated; as the Pleurisie and Fever.

*Complexi Musculi*, Muscles which belong to the hinder part of the Head.

*Complexio*, is vulgarly taken for temperament; 'tis otherways used for Complexed and complicated Distempers; and also for Agues and Fevers that come by Fits; so the difference and various meeting of the Pulses are reckon'd in the number of Complexion.

*Complicati Morbi*, complicated Diseases, are when divers Diseases concur in one Subject; for Instance, if to the Wound of the Head a Fracture of the Skull, the Meninges hurt the Brain, wounded and the like are joyned with it.

*Composita*, Medicines made up of many simple Medicines; as certain Waters, Syruys, Electuaries, Opiates, Trochies, Ointments, Plaisters, &c.

*Compositio*, when several Medicaments are mingled together.

*Compressiva Medicina*, causing Siccity, or dryness in any affected Member, and a killing or ruin of it self, by which means the passages are stop'd.

*Conarium*, or *Glandula pinealis*, hangs in the folding of the *Choroides* in the Brain, so called from the shape of a Cone. It is seated betwixt the Two Beds of the Optick Nerves, and

the Prominences of the *Nates*. We can scarce believe, that this *Glandula* is the seat of the Soul; or that the Principal Faculties in a Man arise hence; because that several Animals which are in a manner wholly destitute of the Prime Faculties of the Soul, Imagination, Memory, &c. yet have this *Glandula* very fair and ample: It ought therefore to be look'd upon rather as a *Sensorie*, whence the *Nerves* arise; to wit, about the beginning of the Oblongated Marrow. Its use is, to receive and contain the *Serous Humours* which are Excerened from the *Arterious Blood*, till either the Veins being emptied, suck them again; or else the *Lympheducts* (if there be any at hand) convey them away. Yet the Learned *F. Boyle* doubts of its use, when he says, *That it is not so easie to determine what its use is*. Since I have observed this *Glandula* to be always impregnated with an apparent and pretty sharp saltiness in several Brains of Men, Oxen and Sheep, I cannot but imagine, that it separates some *Volatile Humour* from the Blood, *Analogus* to a *Volatile Armoniac Salt*, which being diffused upon the Trunc of the *Spinal Marrow*, communicates some new Vigor to the Animal Spirits, and hinders their Coagulation.

*Concavatio*, the same with *Arcuatio*.

*Concentratio & concentrantia Medicamenta*, such Medicines the

the Acid is so moderated by the addition of *Alcali*, that neither of them predominates. See *Absorbentia*.

*Conceptus & conceptio*, Conception.

*Choncha*, the winding Cavities of the inner part of the Ear.

*Concretio*, a Denfation of any Liquid Coction or Juice into a more solid Mass.

*Condensantia*, a composition of Conserves, Powder, Spices, made up into the form of an *Elektuary*, with a convenient quantity of Syrup : It is taken also for a Simple Medicine, sweetned with Honey or Sugar; as candid Ginger, or Helicampene.

*Condrilla*, the same with *Cohodrilla*.

*Conduktor*, is an hollow Instrument thrust into to the Bladder, to direct another Instrument into it to extract the Stone.

*Condylomia*, the knitting or joyning of Joynts. Also a certain Tumor in the little skin of the Fundament; an hard and *Callous* Swelling growing from black Humours that flow thither, and rather troublesome than painful : Sometimes also it is accompanied with an Inflammation.

*Condylis*, the Joynts, and Knuckles of the Fingers, thicker thereabout the Joynts, than in other Places.

*Confecta*, are things (as Seeds, Almonds, Cinna-mon, &c.) crusted over with dry Sugar.

*Confectio*, a Composition of Powders, Gums, Sugar, Honey, Syrups, &c. made up into one substance, and it is Two-fold, either dry, as *Lozenges*, &c. or moist, as *Opiates*, *Preserves*, *Conservees*, and all sorts of *Antidotes*.

*Conformatio*, an Essential part of Health, or Sickness; and therefore is either good or bad; it consists in these Six following Particulars, *Number*, *Magnitude*, *Figure*, *Cavities*, *Surface* and *Situation*.

*Confortativum & Confortantia*, the same with *Cardiacum*.

*Congelatio*, Congelation, when Liquids are reduced into a Mass like Ice, as all Salts of Chrystal are.

*Congelatio*, see *Catalepsis*.

*Congelatus*, is one that is taken with an Extasie, who are something as it were ravished out of themselves, and affirm they have beheld Angels or Devils, See *Ecstasis*.

*Congius*, or *Choa*, a Measure that contains Six *Sestaries*.

*Conglobata Glandula*, is a round Gland, subsisting by it self, as are the Glands of the Mesentery, and all others which receive and carry off *Lympha*.

*Conglomerata Glandula*, a Conglomerated, Gland is that which consists of various Glands, as the Pancreas and the Salival Glands, and it has a proper excretory Duct.

*Conisterium*, the Ash-hole.



*Coniza*, Flea-bane, the Herb being spread under Foot; or Burnt in any place; will as it is believed, drive away Venomous Creatures and Fleas, and kills Gnats, wherefore 'tis called Flea-bane, some prepare an Ointment of the Root, and leaves for the Itch.

*Conjunctiva tunica*, the same with *Adnata*.

*Conoides*, the same with *Conarium*.

*Conquassatio*, is said to be when Juicy Vegetables, or fresh Fruit, are beat grossly with a Pestle, to press out the Juice.

*Consensus*, a Disease by Consent, is when one Disease is caused by another, as Respiration is hindred by a Pleurisie; it is likewise the correspondence of different parts by the mutual and common *Ligaments* of both; to wit *Nerves* and *Tendons*.

*Conserua*, a Conserve, is a Composition of Flowers or Herbs beat together, to every pound whereof if they be dry, are added three pounds of Sugar; if moister, two pounds, so that they may be kept several Years.

*Consiligo*, an Herb that is frequently found among Rye.

*Consolida*, Comfery, it is an excellent Wound Herb, is mucilaginous and thickning, and qualifies the Acrimony of the Humours, tis used in all Fluxes, especially of the Belly, and for a Consumption, the Flowers boyl'd in Red Wine; are very proper for those that make a

Bloody Urine, outwardly applied, it stops the Blood of Wounds, and Helps to unite broken-Bones, wherefore 'tis called Bone-set; it eases the Pain of the Gout, and cures eating Ulcers.

*Consistentia*, when any thing is boild to a certain thickness, as in boiling Syrups.

*Consolidantia*, those things which cleansing with a moderate heat and force, by taking Corruption out of Wounds, and preserving the temperature of the Parts, cause the Nourishment to be fitly applied to the part Affected.

*Constitutio*, the same with *Catastasis*.

*Constrictiones Musculi*, such as bind and straiten any part.

*Consummatum*, is when the Juice or Moisture of a Hen cut into very small Bits, is exacted by B. M. being first stoppt close in a Vessel, without any addition or mixture.

*Contagium*, a Poison, which from one Subject is propagated to another; which happens Two manner of ways, either at a distance by Air, or by simple Contact.

*Contemplabilis dies*, see *Criticis dies*.

*Continens causa*, the Internal Cause of a Disease with the matter of it, which ariseth elsewhere, which is so near a kin to the Disease, that if it be, the Disease is too; and if it be taken away, the Disease follows.

As the Stone, which proceeds from ill Humours arising from ill qualities in Meats and Drinks, Obstructs the Ureters.

*Continens febris*, a Fever that continues without any Intermission; and it is Two-fold, either *Primarie*, or *Secundarie*; the former proceeds from a too great Exaltation of Sulphur, as in a burning Fever; a Plurisie, Quinzie, &c. the Latter, which is also called *Symptomatica*, is caused by Wounds, Ulcers, &c. as in a Consumption, Wounds in the Head, &c.

*Continua Febris*, a Fever ( or Ague ) which is continually troublesome, but with some intermission; and it is either *Quotidian*, *Tertian*, *Quartane*, or *Ervatic*. the cause of its continuance proceeds from a too high Exaltation of Sulphur, as in the former sort of Fevers: But the *Paroxysms* or *Fits*, proceed from that equal portion of Chyle which is continually added to the Blood.

*Contorsio*, when any Member is a little dislocated from its Juncture, though not entirely.

*Contractura*, so is a *Contraction* called that is made by degrees of any part of the Foot, Hand, Elbow, Back, &c. by which the bending is hindr'd, or at least cannot be without some pain and force.

*Contra fissura*, is when any one has fallen on the left side of the Head, Bone or Brain-pan, and the Fissure is found on the opposite side.

*Contraindicatio*, an Indication which hinders that to be done, which the first Indication suggested; and it is either *Contraindicans*, which hinders of itself; or *Correpugnance*, which is *Secundarily* Repugnant, and in Conjunction with other *Indications*.

*Contrayerva*, a Root not unlike those of Flower de Luce, or Cypress, we call it *Yerva*.

*Contusio ossis*, a bruising of a Bone, is when a Bone is so hurt with some hard blunt Instrument, that outwardly it appears whole, when as inwardly it is otherwise.

*Convolutulus*, the same with *Volvulus*.

*Convolutulus* and *Convolutulum*, is *Smilax*.

*Conus fusorius*, a sort of Crucible made of Iron and other Metal.

*Convulsio*, *Convulsion*, a Motion wherereby the Nerves or Membranes are contracted and remitted without the Will, as in the Falling sickness, Cramp &c. of which in their proper place.

*Convulsivus motus*, see *Motus convulsivus*.

*Conyza*, see *Coniza*.

*Copal gummi*, a Rosin somewhat hard, very clear, or a little Yellowish, Pellucid, well coloured 'tis brought from *New-Spain* where it drops out of a wounded Tree,

*Copayva Balsamum*, 'tis gathered from a Tree, whose stock is bor'd through with an Auger from



from which Hole it distils like Turpentine. The Tree grows in *Brasil*.

*Copal*, a harder sort of Rosin, very white, or betwixt a white and yellow, transparent, odorous, reduced into a Mass. There are Two sorts, one called *Xoloch Copalli*, the other *Copal cabuih*.

*Copella*, see *Cupella*,

*Cophosis*, a Deafness.

*Copus*, a wariness of the Body, when the *Muscles*, or their *Fibres* rather, are loaden and obstructed with such Viscous Humours, that they are rendred unfit for Motion.

*Coprocritica*, Medicines which Purge away the Excrements in the Guts.

*Coprophoria*, the same with *Purgatio*.

*Coprostacia*, Costiveness, or binding in the Belly.

*Coq. ad Med. Consumpt.* that is, boyl it to the Consumption of half.

*Coq. in S. Q. A. Q.* that is, boyl them in a sufficient quantity of Water.

*Coq. S. A.* that is, boyl them according to Art.

*Cor*, the Heart, a Fleshly Fibrous Substance, made up of several *Muscles* and *Tendons*, it has Two *Auricles* or *Ears*, and as many *Ventricles*; the *Vena Cava*, or Great Vein, is fastened to the Right *Auricle*, and the *Pulmonarie Vein* to the Left; the *Pulmonarie Arterie* is joyned to the Right *Ventricle*, and the great *Arterie* to the Left. It is

clothed with a little *Membraneous Bag*, called the *Pericardium*, wherewith it is joyned to the *Mediaſtinum*, and the *Diaphragme*; its *Basis* is upwards, and Point downwards, and is placed in the middle of the Chest, amongst the Lobes of the Lungs. Its use is only to receive and disperse the Blood to all parts in the Body; though others place I know not what Flame, others a *Ferment* in its *Ventricles*, which are all Fables, and no way consonant to Reason, as we have sufficiently evinced in our Tract, concerning *The Circulation of the Blood*.

*Cor*, among Vegetables, signifies the pith.

*Coracobotane*, a name which is given to *Brusscus*, and *Laurus Alexandrina*.

*Coracobrachialis*, the same with *Coracoideſis*.

*Coracohyoides*, *Muscles* which proceed from the Process of the Shoulder-bone, called *Coracoideſis*, and go on as far as the Bone *Hioides*: Their use is to move obliquely downwards.

*Coracoideſis*, a Process of the Shoulder-blade in Form of a Crows Bill.

*Coracoideus*, or *Coracobrachialis*, one of the *Muscles* that gives Motion to the Arm.

*Corellina*, a Stony Marine Moss, that sticks to the rocks in the Sea. We call it *Coralin*, and *Sea Sofin*.

*Coralloides*, see *Dentaria*.

*Corallum* & *Coralium*, Coral, of which there are several Species

cies in both the *Indies*, as well as in *Europe* and *Asia*, and those of several Colours. There is, Red, White, Black, and Sky colour. They differ too in form, some branches it self out like the Boughs of Trees, some with bare and naked Branches, some with rough or hairy, &c.

*Cordialia*, Medicines which are commonly thought to strengthen the Heart : But they only put the Blood into a fine gentle Fermentation, which Corroborates and Facilitates the Motion of the Heart.

*Cordis palpitatio*, see *Palpitatio cordis*.

*Coriandrum* and *Coliandrum*, *Coliander*.

*Coris*, see *Hypericum*.

*Cornea oculi tunica*, which is also called *Sclerotes*, and *Dura*, the hard *Tunic*, proceeds from a Skin in the Brain called *Dura Menix* ; it is pellucide forwardly, that it may transmit the visible *Species* ; its sides are covered with the *Albugineous tunic* ; inwardly it contains the *Aqueous Humour*.

*Cornicularis processus*, see *Antyriodes*.

*Cornua uteri*, Two lateral parts of the Womb in some Bruits, as Cows, Harts, Sheep, Goats, &c. yet some Authors have attributed the same parts to a Womans Womb, from something which imitates them there ; for at the side of the bottom of the Womb, there is a sort of *Protuberance* on both sides, where the *Vasa deferentia* are

inserted : A Womans Womb is rarely *bipartite*, as it is in Bruits.

*Cornu cervi*, see *Coronopus*.

*Cornus*, the Cornel-Tree, or Dog-Tree.

*Cornuta*, the same with *Retorta*.

*Corona*, the upper Superficies of the Teeth, called the Grinders.

*Coronia regia*, see *Melilotus*.

*Corona terra*, see *Hedera terrestris*.

*Coronalis sutura*, a Cleft in the Head, made like a Comb, and joins as if the Teeth of Two Saws were closely compacted into one another ; it is placed in the upper part of the Skull, from one Temple to another, and is circumscribed with the Bones of the Forehead, and that particularly called *Bregma*, in the middle whereof the *Suture*, stiled *Sagitalis*, is terminated.

*Coronaria vasa*, the Veins and Arteries which surround the Heart, to Nourish it.

*Corone*, an Acute Process of the lower Jaw-bone, from its likeness to the Beek of a Raven, called *Rostriformis*, in form of a Beek

*Coronopus*, Buckthorn, Plantain.

*Corpora nerveospongiosa*, the same with *Corpora nervosa penis*.

*Corpora nervosa penis*, they are Two Long Bodies, composed of abundance of Membranous holes, which make up the greatest part of the Yard ; if those



those little Bodies are extended, it produces the erection of that Member.

*Corpus Callosum*, the Marrowy part of the Brain, whose Complication makes the foremost *Ventricle* of the Brain, and is wholly Marrowy, without any *Membrane*, and is fastened on both sides to the Little Tufts of the Oblongated Marrow; from which, as for its rise, this *Medullarie Substance* which overspreads the Arches of the Brain, is expanded towards the hinder parts, and gradually diminishes; at length the Exterior Edge of this Expanded Substance is more narrowly contracted, and lower down is joyned to the *Trunc* of the Oblongated Marrow, by the connexion of *Membranes* and *Vessels*; and farther, that the Connexion may be firmer, there arises a *Medullary Process* from its former part near its little Tufts, which subtending the opening of the Brain, goes to the very extremities of it; with which, as with Two Arms folded, it is united on both sides; which Arms embrace the *Trunc* of the Oblongated Marrow, and so unite that *Limbus* of the Brain too more firmly to themselves.

*Corpus glandulosum*, the same with *Prostata*.

*Corpus varicosum*, see *varicosum Corpus*.

*Corpus pampineforme*, see *varicosum corpus*.

*Corpus pyramidale*, see *varicosum corpus*.

*Correctio*, is, when some Salt, or other thing is added to a Medicine to quicken it.

*Correctorium*, *Correctio*, when the Medicaments are meliorated or mended, that they may not be injurious.

*Corroborantia*, the same with *Cordalia*.

*Corrosio Chymica*, a Calcination of mixed Bodies by *Corrosives*.

*Corrosivum*, a Medicine that has a power of Corroding, as Lime, *Aqua fortis*, &c.

*Corrodentia*, Corroding things, are those which eat up and consume Excrecent Flesh, with their sharp *Particles*.

*Corruda*, wild *Asparagus*,

*Cortex*, the outward Garment or Skin of Vegetables, which we call the Bark.

*Corticalis substantia cerebri*, the outward substance of the Brain, full of *Labyrinths*, and *Meanders* in the out-side; it is covered with a thin Skin, it is of an Ash-grislie Colour, and full of little Vessels; inwardly the *Medullary Substance* is next to it. Its use is to generate Animal Spirits upon the Blood, and hence they are conveyed by the *Medullary Substance* to the *Nerves*, and distributed through the whole Body. Secondly, The Seat of the Memory, and Sleep is placed there.

*Cortusa*, a sort of Avens.

*Corulus*, the Hasel-Nut-Tree, or Filberd-Tree.

*Corymbi*, the same with *Summitates*.

*Corymbia*, *Corymbos*, *Corymbe*, climbing Ivy, 'tis frequently used outwardly upon Issues, and for Pains in the Ears, proceeding from Matter contained within; the Ancients boyl'd the Leaves in Wine, and applied them to Burns and Malignant Ulcers: Some that are Afflicted with the Gout, apply the green Leaves to the pained Parts. A Pugil of the dried Flowers taken in Wine cures the Bloody Flux: A large Quantity of the Powder of the ripe Berries taken in Wine, is an excellent Remedy for the Plague: A Dram of the Stones taken in Wine, provokes Urine and expels Gravel. Three of the Stones powder'd and taken with a little Saffron in Penny-Royal-Water for some Days in the Morning, scarce ever fails to move the Courses; it must be taken hot; the Berries purge upwards and downwards; the Oyl of the Berries drawn by Distillation is very good for cold Diseases of the Joynts, it provokes the Courses, expels Gravel, and cures Sordid Ulcers, take one Dram of the ripe Berries dried in the Shade and powder'd in a Glas of White-Wine; this is very Sudorifick, and is good in the Plague, and for Pains of the Stomach.

*Coryphe*, the Crown of the Head; also the interior Extremity of the Fingers, near the Nails.

*Coryza*, or *gravedo*, a defluxion of a sharp, salt, and thick-

ned Humour, into the Mouth, Lungs, and Nostrils, from the *Ventricles* of the Brain, by the *Nerves* of Smelling; for when it grows thick, it can neither be *Percolated* by the Reins, nor pass from the *Pituitarie Glandulae*, thorough the *Infundibulum* into the *Veins*, and therefore it distils into the Nostrils by the aforesaid *Nerves*, which if it meet with an Accension of *Sulphureous Particles*, it produces a Fever, and consequently, Thirst. Hence comes that *Coryza*, either with or without a Fever.

*Cos vinum*, a Wine that is excellent for Colour, Smell and Taste, the first Letter signifying Colour, the next Smell, the Third Taste.

*Cosmetica*, Medicines which whiten and soften the Skin, as Oyl of *Tartar*, a dissolution of Sublimated *Mercury*, *Sulphur*, *Camphor*, &c.

*Costa*, the Ribs, are those Bones which with other parts, make the *Chest* or *Thorax*: backward they are connexed with the *Vertebres* of the Back, forward with the *Cartilages* of the Breast-bone; they are Twelve in number on both sides; the Seven upper are called *true*, the Five lower *spurious*, the broader part of the Ribs is called *Palmula*, the straiter towards the *Vertebres*, *Remulus*.

*Coflus*, it is a sweet smelling Herb, it heats much, forces urine, and the courses; and is good



good for diseases of the Womb: Half an ounce of it taken in a proper liquor, is good for the biting of Vipers; it stimulates venery, and expels broad Worms by reason of the bitterness that is in it.

*Cotinus*, the Wild olive-tree.

*Cotonea*, *Citonia*, and *Cydonia malus*, the quince-tree; it was brought first from a City of Crete, the fruit of it is very agreeable to the Stomach; 'tis astringent and cures Spitting of Blood, the Bloody flux, and all other fluxes, the *Mucilage*, of the Seeds extracted, with the water of Spawn of Frogs is an excellent Gargarism in Fevers; a Syrup is made of the Juice of it, and Marmalad of the Quinces.

*Cotonium*, *Cotonum*, *Cotum*, see *Xylon*.

*Cotula*, Stinking May-Weed, it is a sort of *camomile*, the Decoction of this herb is used successfully for the Kings Evil.

*Cotyla attica*, Nine Ounces, as an *Italian Hemina*; but *Cotyla Italica* contains Twelve.

*Cotyle*, the same with *Acetabulum*; the Cavity of the Huckle-bone, which is appointed to receive the Head of the Thigh-bone.

*Cotyledon*, the same with *Cotyle*.

*Cotyledones*, or *Acetabula uterina*, Glandules dispersed up and down the uttermost Membrane of the *Fœtus*, called *Chorion*; which separate *Nutriceous* Juice from the Womb to nourish the

*Fœtus*; but this is found only in some Animals; the *Placenta* in the Womb supplies their Place in Women. Also the gaping meetings of the Veins in the Womb, are called *Cotylidones*, and *Acetabula*; these Glandules are so called, from the resemblance they bear to the Leaves of the Herb Pennywort, in the Latin *Cotyledon*.

*Courap*, a sort of Indian itch, resembling an herpes.

*Coxæ os*, the Hip bone, called otherwise *Innominatum*, and *illium coxendix*, because it contains the Gut called *Ileum*; it is annexed to the sides of the *Os Sacrum*; in Infants it consists of Three Bones, *Ilium*, *Ischium*, and *Os pubis*, which are joyned together by *Cartilages* till Seven Years of Age; then it is distinguished by a Triple Line; it grows into one continued Bone in Adult Persons.

*Coxendix*, the same with *Coxa* and *Ischium*.

*Cramà*, *Croma*, and *Chrana*, is a mixture of any thing, whether Medicines or Elements.

*Crambe*, the same with *Bassica*.

*Crania*, see *cornus*.

*Cranium*, the Compages of the Bones of the Head, to which belong the Bones of the Fore-head, of the sides of the Head, of the hinder-part of the Head, of the Temples, the Bone called *Sphenoides*, and another called *Cribriforme*, like a Sieve: It is like a *Κερανος*, an

Helmet to the Head, which defends it from External Injuries; its upper part is double: Some call it *Calva* and *Calvaria*. See *Calva*.

*Crapula*, an Head-ach, proceeding from too much Wine.

*Craſis*, or *temperamentum*, is a convenient mixture of Qualities; temperament is either *Simple*, or *Compound*; *Simple*, is when only one quality exceeds the rest, as hot, cold, moist, dry, salt, sharp, &c. *Compound*, is when more qualities exceed, as hot and dry, hot and bitter, salt and sharp, acid and frigid, acid and acrimonious, and also one is *inherent*, which is fixed in the parts; another *influent*, which is derived upon the parts, from the Blood and Spirits; and it is either *moderate*, or *immoderate*; *total*, or *partial*; *natural*, or *acquired*; *permanent* or *transitorie*, to an equality in weight, or a just proportion; and so they make a great many distinctions, which signifie little or nothing.

*Crassula*, a sort of *Telephium*.

*Cratægonon*, an Herb, much of the sort of *Melampyrum*.

*Crassio*, see *Cardamon*.

*Craticula*, a Chymical Instrument made of square pieces of Iron, as thick as ones Finger, placed so near one another in Acute Angles, that there's half a Fingers space betwixt them; it is used in ma-

king of Fires, to keep up the Coles.

*Crea*, see *Tibia*.

*Cremasteres*, are Two Muscles of the Testicles, called *suspensores*, *hangers*; they grow outwardly to the Membrane of the *Vagina*, and proceed in Men from the Ligament which is in the *os pubis*; and are fast connected to the lower part of the Testicles.

*Crenæ*, the indented Leaves of Herbs that is cut round like a Saw.

*Crepatura*, is said to be when Barley or any other thing is boyl'd till it cracks.

*Crepitus Lupi*, see *Orbicularis*.

*Cribratio*, the sifting of Powder through a Sieve.

*Cribrosum os*, see *Ethmoides*.

*Cribrum*, a Sieve.

*Cribrum benedictum antiquorum*, the Ancients fancied Two Cavities placed long-ways in the Reins; one uppermost, whereinto the Serous Blood was poured from the Emulgent Arteries; another lowermost, which they fancied was distinguished with a certain Transverse Membrane full of little holes like a Sieve; whence they called it *Colatorium*, a Strainer, and *Benedictum Cribrum*, a blessed Sieve, through which they would have the Serum Percolated into the Ureters; and the good Blood stay behind for the nourishment of the Reins.



*Cricoarytanoides*, Muscles which proceed from the Cartilage called *Cricoides*, and are inserted into the *Arytanoides*, which whilst they draw backward and outwardly, the opening of the *Larynx* is Dilated.

*Cricoides*, the Cartilage of the *Larynx* or Wind-pipe, which is in fashion of a Ring.

*Cricothyroides*, a pair of Muscles, which proceed from the Cartilage like a Ring, and are terminated in that which is called *Scutiformis*, or like a Shield; they dilate the opening of the *Larynx*, by moving a little obliquely.

*Crimnoides*, or *Crimnodes*, Urine with thick Sediment at the bottom, like Bran.

*Crinis* or *Pili*, Hair commonly divided into *Capilli*, or Locks; *Crines*, common long Hair, *Pili*, short Hairs in any part of the Body.

*Crinon*, see *Lilium*.

*Crinones*, Cutaneous Vermicles.

*Crinonia*, the same with *Crinon*.

*Crisma*, Signs by which one may discern and judge.

*Crisis*, a sudden Change in a Disease, either towards a Recovery, or Death. It sometimes signifies a Secretion of Humours; but is more frequently taken for a Judgment passed upon a Disease. One *Crisis* is called *perfect*, another *imperfect*; the *perfect* is that which frees the Patient perfectly and entirely

from the Distemper; and it is either *Salutary* or deadly. 1. It must be judged by very good Signs. 2. Be manifest. 3. Happen upon a Critical Day. 4. Be faithful. 5. Secure. 6. Suitable to the Disease, and the Distemper of the Patient. An *imperfect Crisis*, is that which does not clearly determine the Tendency of the Disease, but leaves room for another *Crisis*: And this is Two-fold, either *for the better*, or *for the worse*: The former is that which does not quite take away the Disease; but enables the Patient to bear it better: The latter, is when the Disease becomes more violent and dangerous. That *Crises* depend upon the Motion and Influence of the Moon and Stars, and follow their Quadrant and opposite Aspects, or their Conjunctions, is false and frivolous; for Critical Evacuations are determined only according to the different Maturation: But in these Countries they are quite neglected.

*Crispinus*, and *Crespinus*, is *Berberis*.

*Crista*, Excrescencies of Flesh growing about the Fundament, from a preposterous use of Coition, the Roots whereof, are often Chapt and Cleft.

*Crista Galli*, the Third part of the Bone *Ethmoides*, or the inner Process, not much unlike the Comb of a Cock: It arises betwixt the *Olfactory Nerves*, and has the Extremity of the Third



Third Cavity of the hard Skin of the Brain, called *Dura meninx*, implanted in it.

*Crista Galli*, Cox-comb, see *Alektorolopus*.

*Criterium*, the same that *Crisis*.

*Crithamum*, the same with *Crithmum*.

*Crithe*, or *Hordeolum*, a little Oblong Push, or Swelling, which grows to the Eye-brows where the Hairs are; so called from its resemblance to a Barly-corn.

*Crithe*, is *Hordeum*.

*Crithmum* *Crithmus*, and *Crithamum*, Sea-Fennel or Sampire being pickled, it is very agreeable to the Stomach; it provokes Urine moderately, opens Obstructions of the Bowels, and excites Appetite.

*Critici dies*, those Days whereon there happens a sudden change of the Disease, and they are Threefold: Some are called *truly and perfectly Critical*; others *Indices*; others *Intercidentes*. The *perfectly Critical* Days are called *Principes*, or *Radicales*; because that the *Crisis* which happen on these days, have all the Marks of a perfect *Crisis*; And these are the Seventh, the Fourteenth, and the Twenty-first Day. *Indices* which are called also *Contemplabiles*, and *Inter-nuncii*, are those which indicate, that the *Crisis* will be on the Seventh day: And these are Three: The Fourth, the

Eleventh, and Seventeenth Day. *Intercidentes*, which are called also *Intercalares*, *Irrepentes*, or *provocatorii*, are those which fall betwixt the days called *Principes* & *Indices*, and they only aim at an imperfect *Crisis*, and are the Third, the Fifth, the Ninth, the Thirteenth, and the Nineteenth; but all other Days which are neither *Principes*, nor *Indices*, nor *Intercidentes*, are called *Vacui*, and *Medicinales*, and they are the Sixth, the Eighth, the Tenth, the Twelfth, the Sixteenth, and the Eighteenth. The Computation of Critical Days, is to be Instituted from that Hour wherein the Patient first felt himself ill. We may observe by the by, That the Computation of Critical Days in these Countries, does not exactly correspond with *Hypocrates* his Accounts. All these days depend upon the sooner or latter Fermentation and Maturation of the Morbific Matter.

*Critica Signa*, Critical Signs, are such as are taken from a *Crisis*, either towards Death, or a Recovery; and some of them are *antecedent*, which either foretell the time of a *Crisis*, or signify a kind of *Crisis*: Others are *Concomitant*, which appear at the same time with the *Crisis*. And others, Lastly, are *Subsequent*, which shew whether an imperfect Recovery be to be expected; or there be fear of a Relapse.



*Crocomagma*, a Composition, whose *Basis* is *Crocus*.

*Crocus*, Saffron, is a Bulbous Plant, bearing a very yellow Flower, whose Flame-colour'd *Stamina* is the Saffron in the Shops. There are divers kinds of this. 'Tis brought from the *Indies*, *France*, *Spain*; but the best is the *English Saffron* being moderately used, is good for the Brain, it renders the Senses Brisk, it shakes off Sleep, and Dulness, and Cheers, and strengthens the Heart; it Concocts the crude Humours of the Breast, and opens the Lungs, and frees them from Obstructions, and it is such an effectual Remedy for the Breast and Lungs, that it sometimes revives Consumptive People when they are in a manner worn out; 'tis frequently used for fainting, for Appoplexies, in the Jaundice, and for Obstructions of the Liver, in the Plague and other Malignant Diseases; 'tis also good in an Asthma mixt with Oyl of Almonds, it provokes Urine, and the Courses, and hastens Delivery: Half a Scruple or at most a Scruple of it infused in Canary Wine, is very effectual in the Jaundice; 'tis much used to drive out the small-Pox, but undoubtedly it does many times much hurt by inflaming the Blood, and occasioning Frenzies, and making them Flux.

*Crocus*, is with the Chymists, a Calx or any other Powder of the Colour of Saffron, as *Crocus*,

*martis*, *Veneris*, *Metallorum* and the like.

*Crommyon*, is *Cepa*.

*Crotaphites*, the Muscles, Veins, and Arteries about the Temples. Sometimes *Crotaphium* is taken for a pain in the Head.

*Crotaphium*, See in *Crotaphites*.

*Crucialis Incisio*, see *Incisio Crucialis*.

*Cruciata*, Cross-Wort, it dries, is Astringent, and one of the Chief Vulneraries, inwardly taken or outwardly applied; drunk in Wine, it is good for Ruptures; it also expectorates Viscous Humours.

*Crucibulum*, a Crucible, it is a Vessel for melting Minerals and Metals made of Earth, extraordinarily hardned by Fire, with an Acute Basis, but a larger Top, Round, or Triangular. There is also a sort of Crucible made, commonly called *Testa*, which is sufficient to melt Metals.

*Cruditās Morborum*, a Crudity in Diseases, is when the Blood (as in continued Fevers) is not yet duly fermented, and brought to a right Consistence.

*Cruditās Ventriculi*, a Crudity of the Stomach, is when Meat out of a defect of Nourishment, or some other cause, is not rightly fermented, and turned into Chyle: And it is Threefold, *Apepsia*, *Bradypepsia*, and *Dispepsia*; of which in their proper places.

*Cruor*, Blood, see *Sanguis*. *Helmont* makes a distinction betwixt *Sanguis* and *Cruor*; the former whereof, he says, *Is the Blood in the Arteries; the latter, that in the Veins.*

*Crucæus musculus*, it lyes under the *Vasti*, affixt to the Integument of the Thigh-bone every where, but in the Extremities. Its Four Tendinous expansions collected into one, make a strong *Tendon* to extend the *Tibia*.

*Crus*, or *Magnus pes*, is all that part of the Body which reaches from the Buttocks down to the end of the Toes; it is divided into the Thigh, Leg and Foot.

*Crusta lactea*, a species of *Achor*, a Scurf, or crusty Scab: Only with this difference, that an *Achor* Infects only the Head, but this, not only the Face, but almost the whole Body of an Infant at the time of its first Sucking. *Crusta Lactea* turns white, but *Achors* have an other colour.

*Crusta Vermicularis*, the same as *Velamentum Bombycinum*.

*Crusta ulceris*, see *Eschara*.

*Crustula*, the same as *Ecchymoma* in the Eye, that is, Blood descending to the *Tunica conjunctiva* from the Arteries; breaking by a Stroke, Wound, or otherways.

*Crymodes*, a cold shivering Fever, but many times accompanied with an Inflammation of the inner parts.

*Cryorchis*, an absconding of the Testicles in the Belly.

*Crystalli*, are Pustles dispersed all over the Body of the bigness of Lupine, White an Diphanoous like a Crystal.

*Crystallina Tunica*, see *Arachnoides Tunica*, and *Aranea*.

*Crystallinus humor oculi*, called also *Glacialis*, the Crystalline Humour of the Eye, within the opening of the *Tunica Uvea*, like a Glass put over a Hole, collects and refringes the Rays which strike upon it from all parts. Its Substance is like Glue, or the Gum of a Tree, very pellucide, and of a consistence like melting Wax; which though it be pressed does not yet easily yield and separate. In Men it is shaped like a Lintel, whose outward Surface is pretty plain, but the inner gibbous and rising: This Humour, though it be not apt to spread abroad, yet is cloathed with a small Membrane of its own, called *Aranea*, by reason of its thinness, like to a Spiders Web.

*Crystallizatio*, the Depuration or reduction of any Salt to Crystals. 'Tis said properly of Salts, to which Tartar or Sugar may be added; where note, all the superfluous Liquor must be exhal'd. And after they are taken out, because the Liquor is in too great proportion, it must be evaporated anew, to acquire more.

*Crystallus*, a transparent Stone resembling Ice. It may be call-



ed a *Gemm*, but the softest of all; because coloured Chrystal resembles them; as a False *Emerald*, False *Sapphire*, False *Topaz*; which are all softer than the true. So the *Iris* may be called a *Gemm*, from the Colour it exhibits when applyed to the Face. It's found in Germany, Hungary, Bohemia, Cyprus, Portugal; and sometimes in the Fields. Though the coloured are not to be neglected as the counterfeit *Diamond*, yet in Chymical Preparations, the most pure pellucid is to be preferred.

*Crystalloides tunica*, the same with *Aranea Tunica*.

*Cubebæ*, Aromatick Fruits of the Bigness of Pepper, each having one Stock. The Taste is like Pepper, and grows in the same manner, clenching about the Tree like Ivy. The Fruit hangs in Bunches. The Flower is Fragrant. 'Tis brought from the *West-Indies*.

*Cubebæ*, are hot and dry, they strengthen the Stomach when it is oppressed with Wind or Flegm; they purge the Breast by carrying off clammy and gross Humours, they relieve the Spleen and expel Wind, and cure cold Diseases of the Womb, being chewed with Mastick often, they strengthen the Brain and draw Flegm from the Head, being infused in Wine they provoke Venery and heat the Stomach, they cleanse the Urinary Passages, and expel Gravel from the Reins and Bladder; they are

an Ingredient in the Compound Spirit and Water of Worm-Wood of the *London Dispensatory*.

*Cubiforme*, see *Cuboides*.

*Cubiteus musculus*, is Internal and External. The first being fixt to the Internal Process of the Arm and Cubitus, ends with a strong Tendon near the Integument of the Fourth Bone of the *Metacarpus*. The External arising from the External *Apo-physis* of the Arm, and lying according to the length of the Cubitus, ends with a notable Tendon in the Fourth Bone of the *Metacarpus*, near the little Finger.

*Cubitus*, the middle part betwixt the Shoulder-bone and the Wrist; it consists of two Bones, one called *Ulna*, and the other *Radius*; the ends whereof, meet indeed, but the middle parts are separate, though they be tied together a little by a Membranous Ligament.

*Cuboides*, the Fourth Bone in that part of the Foot which immediately succeeds the Leg, and that in both Feet. It is called also, *Grandinosum*, and *Cubiforme*.

*Cucullaris musculus*, or *Trapezius*, is the first Muscle of the *Scapula*, call'd so from resembling a *Monks Caul*. It begins from the *Occiput*, and ends on the upper part of the Shoulder.

*Cucuma*, the same with *Akenum*.

*Cucumber*, and *Cucumis*, *Cucumber*, the Seed of it is one of the four greater cold Seeds, it cleanses, opens, and Provokes Urine; 'tis frequently used in Emulsions, for Pleurifies, and the Stone in the Kidnies, the Flower of it is reckon'd good to clear the Skin, 'tis generally reckoned, that the substance of the Cucumber is cold, and Moist, and of an excrementitious Juice, and therefore to be used, only by those whose Stomachs are strong. But *Scroder* is of a quite Contrary Opinion, for he thinks they are very agreeable to the Stomach, and may be eaten, all the time they are in season, being sliced and sprinkled with Salt, beat betwixt too Dishes; so that the Watery Humour may be drained from them, and being eaten with Vinegar, Pepper, and Oyl, they are undoubtedly not unwholesome. *Elaterium*, is made of the Juice of Wild Cucumber, pressed out and thickned, it Purges Flegm, and Watery Humours upwards and downwards, but it kills the Child in the Womb, wherefore it is seldom used, especially for that it is accompanied with Malignity; 'tis the most durable of all Juices, for it is supposed to continue good above an Hundred Years. A certain Emperick cured several People of Dropsies, by giving them two Pills, of the bigness of a Vetch, made of Wheaten Flower, and with this Juice afterwards he washed their

Legs with a Lotion, made of the Stalks, and then he gave the Pills again, and so perfected the Cure.

*Cucupha*, a Cover for the Head, made of Odoriferous and Cephalick Spices beat to Powder, and stitched betwixt two pieces of Silk; or else sowed within a Cap, and worn upon the Head against *Catarrhs*, and other Diseases of the Head.

*Cucurbita*, a Chymical pointed Vessel, made of Earth or Glass, used in Distillations by an *A-lembeic*: Sometimes it is taken for *Cucurbitula*.

*Cucurbita*, a Gourd.

*Cucurbitini lumbrici*, are broad Worms, like the Seed of a Gourd.

*Curbitula*, or *Cucurbita*, a Cupping-glass, is a wide, hollow Vessel, made of Glass or Tin; which is applyed to the Body with Scarrification, or without it, to divert, to drive the Blood into another part, or to let it out: If it be applyed without Scarrification, it is called *Cucurbita caca & ventosa*, Cupping-glasses are applied to the most fleshy parts, where the large Vessels and Nerves cannot be hurt. The drawing which is performed by these Glasses, is done thus; After the Skin is scarrified, the Air in the Cupping glasses is rarified, and dilated by the Flame of the Towe that is fired within it, which after it is cooled and condensed, takes up less room than before; so that the Ex-  
ternal



ternal Air pressing upon the Flesh without, forces the Blood into the Glass. There are two sorts of Cupping glasses, says *Celsus*, one of *Brass*, and the other of *Horn*: The former is open on one part, and shut on the other; the latter is equally open on one part, and the other has a little Hole: Burning Towe is thrown into the Brazen one, and so its Mouth is applyed and forced upon the Body till it stick. That of Horn is applyed singly by it self, and by a Violent sucking at the little Hole, which must presently be stopt up close with Wax, it sticks as fast as the other: But if other things fail, then a little Cup or Goblet, with a strait Mouth, may be very fitly applyed to the same Effect; after it has stuck, if the Skin be scarrified before with a Pen-knife, it draws out the Blood; if it be whole and entire, it draws out the Flatulent Matter; therefore where the matter is hurtful and offensive, it must be applyed the former way; where there's an Inflammation, the latter. The *Ægyptians* at this day use those of Horn; as appears from *Prosper Alpinus*.

*Culeus*, a great Measure of the Ancients containing Forty Urns.

*Culmus*, the Straw of Wheat, which sustains the Ear.

*Culus*, see *Anus*.

*Cuminum*, *Cyminum cummin*, the Seed of it resolves, and dissolves Wind, and therefore is

good in the Collick, and for a Tympany, and a Vertigo; taken in sweet Wine, it relieves those that are afflicted with a difficulty, and Heat of Urine, boild with Figs in Wine, it cures a Cough, and cleanses the Breast; 'tis conveniently baked with Bread, for it helps Concoction, and dissipates Wind, but the frequent use of it, in a large quantity, renders the Countenance Pale, it cures a stinking Breath: The Chymical Oyl of it, is excellent for Wind and Uterine Diseases, 'tis sown in great abundance in the Island of *Melita*.

*Cuneiforme os*, so called from the resemblance they say it has to a Wedge; in Latin *Cuneus*; the Ancients called it *Multi-forme*, of many Shapes, by reason of the various Processes inside and outside, which render it rough and unequal: It is situate in the midst of the Basis of the Brain, and is placed under it like a Basis, so that it touches upon most of the Bones of the Head, and the upper Jaw.

*Cuneiformia ossa*, are those Bones which make the Fifth, Sixth, and seventh Bone of that part of the Foot which immediately succeeds the Leg: which *Pallopius* calls *Sphenoidea*, *Innominata*, and *Calcoidea*.

*Cunus*, a Womens Privy Parts, consisting of a *Clytoris*, *Nympha*, &c.

*Cupella*, a Cupple made of

burnt

*Cunt*  
*Cub*  
*fou*

*pste*



burnt Bones, for separating Gold and Silver from other Metal.

*Cupressus*, Cypress-Tree, the Wood of it is very lasting, for it has continued fresh and sound, above six Hundred Years, and the smell of it which is very curious, continues many Ages; the Fruit and Leaves are drying and astringent, the Decoction of the leaves in sweet Wine, helps the Strangury, and Cough, short Windedness, Fluxes of the Belly, spitting of Blood, and Ruptures; the Powder of the Leaves provokes Urine, the Leaves beaten with Figs soften Tumours, and are good in the Kings-Evil, being applied outwardly.

*Curatio*, a right way or method of finding out by Symptoms and Indication, proper Remedies for any Disease, in order to the Recovery of Health.

*Curativa indicatio*, an Indication which respects the Disease to be cured.

*Curculio*, the same with *Ci-on*.

*Curcuma Tutmerick*, an Indian Root of a Saffron Colour, tinging other things so. Some long, some round Root. The last is much stronger, and oft brought with Ginger. It has Flowers like the Indian Cane. See Derman's Catalogue of the Leyden Garden.

*Turmerick*, is an excellent Remedy, for obstructions of the Lungs, Liver, and Spleen, and also of the Mesaraick Veins,

and for Nephritick Pains; 'tis also very good for the Stone in the Kidnies, and Bladder, it also opens Womens obstructions, and hastens delivery, but it is peculiarly good for curing the Jaundice, in short this Root is reckon'd the best of all Medicine, for opening obstructions.

*Cuscuta*, *Cassutha* Dodder, 'tis supposed to participate of the Plant it sticks to, for it hangs and climbs about other Herbs, and defrauds them of their Nourishment, so that which grows to Broom, is reckon'd Diuretick, that is counted moist which sticks to Flax, that Astringent which Climbs Madder, that which grows on Nettles, is very Diuretick; 'tis hot, dry, and cleansing, it opens Obstructions, and Purges Melancholy: Is of good use in the Itch, for the black Jaundice, and obstructions of the Liver and Spleen, but that which grows upon Nettles, is preferred before all the other in Physick.

*Cuspis*, and *Hamus*, a sort of Bandage.

*Cuslos oculi*, an Instrument to prevent hurting the Eye in some Operations.

*Cuticula*, the little thin Skin, is a cover of the Skin without Sense, extended outwardly over the whole Skin like a Membrane, full of Innumerable small Pores, accommodated to the avoiding of Injuries from abroad, to the shutting up of the Cutaneous Vessels, and to the more Acurate Perfecting of Tactile



**Tactile Qualities :** It is nourished by the Blood ; for if it be lost or perished, it comes again, though its Vessels be but little conspicuous. It is not condensed by *Cold* ; for I have often shewn it in Abortions : Nor is it condensed by Oily Vapours, because that condensed Vapours easily slide off again.

*cutis*, the Skin in a living Man , but *Pellis*, is that which flead off, and it is the outermost cover of the whole Body, or a pretty thick Membrane wrought of several Filaments of the Veins and Arteries, and Nervous Fibres, Complicated and interwoven with one another, full of Glandules, and Lympheducts, or Vessels that convey away the Vapours and Swet, abounding with a great numbers of Pore here and there, and sensibly Perforated in many places to let in and out, as occasion requires , as at the Mouth, Nostrils, Eyes, Ears, Privities, Fundament, &c. It is thickest of all upon the Head ; moderately hard in the Neck and Back ; finer in the Face, Yard, and outer Skin of the Cod ; thin on the sides ; thinnest of all on the Lips ; in some places, as the Elbow, Forehead, Soles of the Feet, &c. it sticks very close together.

*Cyamus*, is *Faba*.

*Cyanus*, Blew-Bottles , the Flowers and the distilled Water, are useful for Inflammations of the Eyes, and for the blearedness of them ; the Juice of the Flowers

distill'd, is good for putrid Ulcers, the Powder of it taken inwardly, is very effectual in the Jaundice, the Flowers infus'd in Spirit of Wine, or common Water ; impart their Colour to the Liquor, and they also colour Sugar very curiously, as do the Flowes of Succory.

*Cyathus*, we English it properly a *Beeker*, is a Measure of Dry things as well as Liquids ; not as some think, a common sort of Cup, but the Eighth part of a *Sextary*.

*Cylamen*, or *Arthanita*, Sow-Bread.

*Cyclisci* , Surgeons Tools wherewith they scrape a way Corrupt Flesh ; or the like ; made in the form of an Half Moon.

*Cyclophoria Sanguinis*, the same as the Circulation of the Blood.

*Cyema*, the same with *Embrion*.

*Cylindrus* , a Plaister made oblong ; which Physicians call *Magdaleo*.

*Cyllosis*, see in *Cyllum*.

*Cyllum*, a Leg put out of joint outwardly. Also one *Lame* and *Crooked*.

*Cyma*, or *Cymæ*, little Shoots or Sprouts.

*Cymbalaria*, Penny-Wort.

*Cymbiformes*, see *os Naviculare*.

*Cyminum*, see *Cuminum*.

*Cynanche* and *Luchanche*, so called, because it is frequently incident to Dogs and Wolves, is an Inflammation of the in-

ner Muscles of the *Larynx*, accompanied with a Difficulty of breathing, and a continual Fever.

*Cynanthemis*, is *Cotyla fœtida*.

*Cynantropia*, Madness given by a Dog, wherein the Patient flies light, and any thing that is bright and Splendid ; fears Water , and trembles at the sight and remembrance of it ; it proceeds usually from a poysonous Bite , or the like, of some Creature ; as a Dog, a Wolf, &c.

*Cynicus Spasmus*, see *Spasmus Cynicus*.

*Cynobotane* is *Cotyla fetida*.

*Cynocoprus* dogs-turd.

*Cynocrambe*, Dogs Mercury. *Prevotius* in his Book of Medicines, for the Poor, ranks this Herb among those things, that evacuate Serosities gently.

*Cynodes orexis*, a Canine Appetite, or an Extream Hunger joyned with Vomiting, or a Loosness : It arises from too much, or a too Acid Ferment in the Stomach.

*Cynodesmus*, is the Band which ties the little Skin of the Yard to the Nut.

*Cynodentes*, are those Teeth betwixt the Axel Teeth and the Grinders, called *Canini*, *Columellares*, and *Oculares*, Eye-Teeth, as we say.

*Cynoglossum*, Hounds Tongue, it cools and dries ; 'tis used to stop Blood, a Loosness, a Gonorrhœa, and Catarrhs : An Ointment made of the Juice,

with Honey and Turpentine, is much commended for old Fistulous Ulcers.

*Cynorexis*, the same with *Cynodes orexis*.

*Cynorhodos*, is *Rosa canina*.

*Cynosbatos*, is *Rubus caninus*.

*Cynosorchis*, Dogs-Stone, *Satyrion*.

*Cyparissus*, the same with *Cypressus*.

*Cypeus*, is of two sorts, long and round ; brought from *Italy*, *Syria*, *Alexandria*, *India*. It grows near Water, and has a fragrant Root.

*Cyperus*, a sort of Rush.

*Cypoma*, the same with *Cyphosis*.

*Cyphos*, the same with *Cyphosis*.

*Cyphosis*, the bending of the Vertibres of the Back towards the Back parts.

*Cypressus*, the same with *Cupressus*.

*Cyrtoma*, a Bunch on the Back, or a Tumour in any other part.

*Cyrtosis*, the same with *Cyrtoma*.

*Cyssaros*, the Gut called *Rectum*, the lowermost of all : Also the Fundament.

*Cysthepaticus ductus*, is that Duct, which it implanted into the Hepatick Duct, and the Gaul Bladder.

*Cystica*, Medicines used against Distempers in the Bladder

*Cysticus ductus*, the same as *Porus Biliaris*.

*Cytinus*, is the Flower of Pumgrenat.

*Cystis*,



*Cystis*, the Bladder that holds the Urine, or the Gall.

*Cystis coledochus*, the same with *Folliculus fellis*.

*Cystotomia*, the Section of the Bladder, or *Lythotomy*.

*Cystus Fellis*, the same as *Ductus Biliaris*.

*Cytisus*, a Shrub, so called from the Island *Cythus*, wherein it grows plentifully.

## D

**D** *Acridium*, is the Juice of Scammony, hardened and prepared in a Quince made hollow.

*Dacryodes*, an Ulcer which continually sends forth Matter.

*Dacryon*, the same as *Lacryma*.

*Daetylios*, the *Podex*. There are some who understand by it, the straight Gut.

*Daetylus*, the Palm Fruit, oblong and round, sweet, containing within, a most hard Nut. 'Tis a large Tree which grows in *Judea*, *Syria*, *Aegypt*, *Africa*, *India*, &c. having Leaves like Swords, It flourishes in the Spring.

*Dates*, are astringent, and are used for Fluxes of the Belly, and the Whites, they stop Bleeding, and cure Wounds; the fresh are more astringent than the Dry, but they occasion the Head-ach, and if many of them are eaten, they intoxicate; when they are dry, they stop spitting of Blood, and are good

for the Bloody Flux: A Decoction of them, is a very astringent Gargarism. Boyl'd in Wine, they take off proud Flesh, and Cicatrize Ulcers; a Decoction of them makes the Hair black, and being taken inwardly, it cures Diseases of the Reins and Bladder, when they are Ripe, they are good for a hoarseness, and Coughs, and difficulty of breathing, a Plurisie and a Peripneumonia, they are an ingredient, of the pectoral decoction of the London dispensatory.

*Danich*, the same with *Lupinus*.

*Daphne*, is *Laurus*.

*Daphne Alexandrina*, see *Laurus Alexandrina*.

*Daphnoides*, is *Laureola*.

*Darsis*, an Excoriation of the Skin.

*Dartus*, the second Tunic of the Cotes, which immediately cover the Testicles of a Man: It rises from the Fleshly Membrane; but in Women the Testicles are immediately covered with the Cote of the *Peritoneum*.

*Dasymania*, a Superficiary Inequality of the inner part of the Eye-lids, accompanied with a Redness.

*Datura*, a sort of *Solanum*, see *Stramonium*.

*Daucus*, wild-Carrot.

*Dealbatio*, the Whitening any part of the Body, as Face, Teeth, &c.

*Dearticulatio*, the Gilding of Pills to avoid ill Tasts, as also the Gilding Mony, Metals, &c.

*Debilitas*, a Weakness proceeding from Sounding, Fainting, Hunger, Disease, or other-ways.

*Decantatio*, the pouring off of any Liquor by Inclination of the Vessel.

*Decidentia*, Decay or Tendency to any Distemper.

*Declinatio morbi*, the Declension of a Disease is when it recedes from its height, and the Patient is beyond danger : For none dyes in the declension of a Disease but accidentally. See *Acme*.

*Decoctum*, See *Apozema*.

*Decompositum*, the Increasing of a Composition.

*Decorticatio*, the freeing any thing from its Bark.

*Decrepitatio*, is said of common and other Salts, when they are Calcin'd by the Fire without Fusion, because they give a Crack.

*Decupelatio*, the same as *Decantatio*.

*Decussis*, the same with *Denarius*.

*Decussorium*, a Chyrurgeons Instrument wherewith the *Dura Mater* being highly pressed, is accurately adjoyned to the Scull, that the Puss or snotty Matter gathered betwixt the Skull and the Skin called *Dura Menix*, or *Mater*, may be Evacuated by a Hole made with a Chyrurgeon's Instrument called *Trepanum*.

*Defatigatio*, Weariness.

*Defectio animi*, see *Lypothymia*.

*Defensivum*, any Chyrurgical Application, to defend a part from ill Symptoms.

*Deflagratio februm*, see *Apyrexia*.

*Deflagration*, is a Chymical way of preparing Medicines by setting them on Fire, as Nitre and Sulphur, Antimony and Nitre, whence suddenly arises a Flame.

*Defluvium capillorum*, see *Alopecia*.

*Defluxus*, the same with *Catarrhus*.

*Defrutum*, must boil'd to Halfe, as Sap to Thirds.

*Deglutio*, swallowing, in an Animal Action whereby Meat chewed in the Mouth, or any thing more Liquid, descends into the Stomach by the contraction of the Fibers of the Gullet.

*Dejectio*, or *Egestio*, or *Ejectio*, a going to Stool.

*Dejectoria*, see *Catoretica*.

*Delapsio*, a falling down.

*Deleterium*, any venomous Thing.

*Deligatio*, is a part of Surgery, which consists in binding up Wounds, Ulcers, and broken Bones.

*Deliquium animi*, or *Subitus animi casus*, fainting or swooning.

*Deliquium Chymicum*, is the dissolving of any hard Body into Liquor in a moist place.

*Delirium*, a Depravation of the Imagination and Judgment, arising from a Tumultuary and disorderly Motion of the Animal



mal Spirits ; whereupon the Persons Affected, speak several absurd and incongruous things, the Antecedent cause whereof, lyes either in the Blood, or in the Animal Spirits ; there are several Species of it : Some who speak little, some who dote in their Talk ; and not only think, but speak things ridiculous, strange, magnificent, and malicious : Others again, really execute what they think, and that either with Laughter, or in great earnest : But all these Orders of doting People, are reduced to certain Distinctions.

*Dejection*, an Evacuation of the Excrements by the Peristaltick Motion of the Guts ; which is various, as well in state of Health, as Illness ; Liquid, Moderate Consistence, differently coloured, White, Black, Yellow, Green.

*Delapsio*, any falling down of the Womb, Anus, Guts, &c.

*Deleterium*, any Poysonous Medicine.

*Deligatio*, a part of Chyrurgery that concerns the binding up of Wounds, Ulcers, broken Bones, &c. and it is either Simple or Compound. The Simple is either equal or unequal : The unequal is only round, which swathes the affected Member without any Declension to either side : The unequal is divided into *Ascia* and *Sima*, which at least differ upon the account of one being greater, and the other less ;

*Ascia* declines little from a round, but *Sima* much. There are a great many Distinctions of Swathing, taken from the likeness of the parts which are swathed, or from certain Animals and other things.

*Deliquium animi*, Swooning ; this has its Degrees, and is called *Eclipsis*, *Lipothymia*, *Lipopsychia*, *Apopsychia*, *Syncope*, *Asphyxia* ; which are so many Degrees. It is observed, that the proceeding *Symptoms*, are *Cardialgia*, sudden Anxiety, Pressure of the Heart, Yawning, Murmur in the Guts, Heaviness or aching of the Head, Noise of the Ears, Darkness and various Colours before the Eyes, Chilness of the extreme parts, Paleness and Change of Pulse. Secondly when these appear and increase, follow presently falling down, greater Paleness and Chilness, Pulse small, slow, weak ; Respiration small ; Lastly, Interception of Sense and Motion. But in a *Syncope*, the Pulse ceases, as also Breathing and all Motion ; Cold Sweat, with the Discharge of Urine, the Excrements, Seed. After the *Paroxysm*, insue deep Sighs, Languishing, Weakness, Weariness, Sloth. It is often in Fevers, Astma's, Dropsies, violent Pains, &c. Sometimes 'tis Hereditary, Weak, Cachectic, Hypochondriac, Persons recovering from any long or dangerous Distemper, Young Lads, Old People, very Lean or Fat Men, easily fall into it. Others

from strong Perfumes, sight of offensive things, eating without knowing it something they have Aversion to, violent Exercise, Passion, Purging, Bleeding, Sweat, great Effusion of Perulent Matter, Pains, Poysons, Bites of Venemous Creatures.

*Deliquium chymicum*, a Distillation by the force of Fire: Or a melting of the *Calx* which is suspended in moist Cells, and a Resolution of it into a Lixivious Humour.

*Delphinum*, Larks-Spur; the Juice of the Flowers and the Distilled Water of this Herb clear the Sight and strengthen it; and some say looking always upon it does the same; wherefore they take care to hang it always in sight; 'tis successfully used in Vulnerary Potions, a Decoction of the Flowers in Wine with a Dram of Saffron opens Obstructions.

*Deltoides*, a Triangular Muscle, like the Greek  $\Delta$ , it proceeds from the Channel Bone, from the upper Process of the Shoulder-Blade, and from the Process of the same, which is called *Spiniforme*, or like a Thorn; and being fastned to the middle strong Tendon of the Shoulder, lifts up the Shoulder it self.

*Dementia*, the same as *Anæa*, being a sort of *Delirium*.

*Demersio*, the putting any Metal into a dissolving Liquor.

*Denarius*, the Seventh part of an Ounce.

*Dendroides*, signifies a Plant like a Tree.

*Dendrolibanus*, Rosemary.

*Dendromalachne*, Tree-Mallow.

*Dendron*, a Tree.

*Dens Caninus*, so called because the Leaves of its Flowers resemble a Dog's Tooth.

*Dens Leonis Dandalyon*, 'tis Epatick, and much of the same Vertue with Endive, and is also Diuretick, see *Taraxicum*.

*Dentarpa*, see *Forfex*.

*Dentalium*, a small, white, smooth little Shell, having an Indented Cleft.

*Dentes*, the Teeth, are little Bones of both Jaws, fastned one within another like so many Nails. Men are said to have Thirty, and Women Twenty Eight; as far as they appear above the Gums, there's no Membrane about them; they grow continually, otherwise they would be worn out by daily grinding: They are not only provided with Veins and Arteries, but with Nerves too; as the great Pains which they are subject to, manifestly evince.

*Dentiducum*, see *forfex*.

*Dentifricium*, a Medicine for whitening, scouring and fastning the Teeth, and for strengthening the Gums.

*Dentium dolor*, the same with *Odontalgia*.

*Dentio*, the same with *Dentitio*.

*Dentitio*, the time that Children breed Teeth, which is about



bout the Seventh Month, or later ; and usually the upper Teeth come first , in some the under ; and amongst these , the Fore-teeth first: Many times Fevers, Convulsions, Loosnesses, &c. attend Children in the time of breeding Teeth.

*Dento*, is a Person whose Teeth and Mouth stick out.

*Deobstruentia*, the same with *Deoppilantia*.

*Deoppilantia*, and *Deobstruentia*, are Medicines which remove Obstructions.

*Dephlegmatio*, is an Operation, whereby superfluous Water is separated from a Spirit, and this is done by Distillation repeated.

*Depilatorium* the same with *Psilothron*.

*Deplumatio*, the same with *Ptilosis*.

*Depuratio*, a cleansing.

*Derivatio*, a means whereby Blood that flows towards one part, but is not fixed there, is drawn away by a neighbouring part.

*Dephlegmatio*, an Operation by which the purer Spirits are freed from the gross and superfluous Water.

*Deplumatio*, the same as *Ptilosis*, where the Eye-lids with their Callous Tumor and Hair, fall together. It is a Distemper compounded of a *Madarosis* and *Sclecoptthalmia*. But it's not always accompanied with a Fall of the Hairs.

*Depuratio*, the Separation of the Pure , from the Impure

part of any thing.

*Derma*, the same with *Cutis*.

*Descensum*, or *per descensum destillare* ; see *Deliquium*.

*Descensorium*, a Furnace to distill *Per descensum*.

*Desiccatio*, an Evaporation of superfluous moistness by heat.

*Desiccatum*, is a Plaster or Ointment that is called Desiccative or Drying.

*Desipientia*, a sort of *Delirium*.

*Despumatio*, taking the Filth of Honey, Syrups, &c.

*Desquamatio*, a scaling of Bones.

*Destillatio*, an Extraction of the moist or unctuous parts , which are rarified in Mist , or Smoak as it were, by the force of Fire. Distillation is performed by a Bladder, by the Chymical Instrument called *Cucurbita*, (before described) by a *Retort*, by *Deliquium*, by *Filtre*, by *Descend*, &c. and that either in *Balneo Mariae*, *Sand*, *Vapours*, *Dung*, *the Sun*, a *Reverberatorie*, &c.

*Destillatio*, the same as *Catarrhus*.

*Detergentia*, see *Abstringentia*.

*Detonatio*, Deflagration with Noise, as in making *Antimonium Diaphoreticum*, Firing *Aurum Fulminans*, &c.

*Deunx*, Eleven Ounces.

*Deuteropathia*, a Disease that proceeds from another Disease ; for Example ; if the Head-ach from the Distemper of another part, the Morbifick Matter being

translated thither from its former Repository.

*Dextans*, ten Ounces.

*Dia*, a Preposition before Names of a Medical Compositions, as *Diaprunum*, *Diasena*, *Diaireos*.

*Diabetes*, so *Galen* calls it, and *Agineta dipsacus*, from the great Thirst that attends it, from a certain sort of Serpent called *Dipsacus*, found especially in *Lybia*, which Poysons with its Bite, and brings an unquenchable Thirst upon the Person affected. It is a rare Distemper, which *Galen* says, he has seen but twice. The Famous Doctor *J. Van Dueren*, and I, observed it once in a Reverend Pastor of the Church; and it is too great a Fusion of the Blood, whereupon the *Serum* joyned with a violent Thirst, passes the Reins, and it is Excerned in great quantity by the passages of the Urine; it proceeds ordinarily from a too much exalted, or a too Acid Ferment in the Reins.

*Diabrosis*, a solution of the *Continuum*, by eating out of parts.

*Diachoresis*, the separation of any Excrement.

*Diachylon*, a Plaister made of Juices and Gums.

*Diacinema*, when Bones recede from their places.

*Diaclisma*, a washing of the Mouth to cleanse it, or to strengthen the Teeth or Gums; the Washes are made of several Astringents, as of the Herbs

*Britanica*, *Tormentil*, Bark of *Pomgranates*, *Galls*, *Allum*, *Flowers*, or *Blossoms* of wild *Pomgranates*, &c.

*Diacodium*, a Syrup made of Poppy Heads, Roots of Liquorice, Marsh-Mallows, &c.

*Diacoprægia*, a Medicine made of Goats-dung, against Tumors in the Spleen, and Glandules behind the Ears, called *Parotides*.

*Diacrisis*, a distinction and dijudication of Diseases and Symptoms.

*Diacretica*, see *Diacrisis*.

*Diadoche*, a succeeding by a *Crisis*.

*Diadosis*, a distribution of Nourishment through all the parts.

*Diæresis*, an Eating out, or consuming of Vessels, as *Sener-tus* says, when from some cutting corroding Cause, some ways and passages are made, which naturally ought not to have been; or when some which really are, yet are dilated more than ordinary, so that the Humours which ought to have been contained in the Vessels, run out. For first, a *Diæresis* may be occasioned by sharp Humours which dissolve the Unity, and cut away, which likewise sharpe Medicines will do, if they consist of thick parts; for those of Minute parts are not Corrosive, because they stick not long enough. Again, plenty of Humours may occasion a *Diæresis*, by distending and bursting the parts. Thirdly, There



There are several evident causes of a *Diarefis* ; to wit, all those which by Contusion and Stretching do break the Unity of the Vessels ; such as are Vehement Motion, Noise, great Weight, things that Wound, that Bruise, a Fall, a Leap, and the like ; amongst which, you may reckon Wind, which being long pent up, does sometimes so forcibly distend the parts of the Body, that it does not only Dilate the natural Cavities which contain it, but make new, when it breaks out, and dissolves the Unity of the parts also ; a Chyrurgical Operation, which either by Incision, Burning, Perforating, Shaving, Filing, Sawing, or Eating, solves the Continuity of parts.

*Diaretica*, Medicines which Corrode and Eat.

*Diata*, Diet, a method in sound Persons of living moderately ; in Sick, a Remedy consisting in the right use of things necessary to life ; and upon that account is either of a *thick*, *moderate*, or *thin* consistence : The first is done by a good quantity of firm solid Meats, and such as afford good Nourishment ; this sort of Diet is called *simply full*, and was formerly made of whole Barley-corns husked and boyled, like Furmety : Or it is *more full and thick*, which is done by Pullets Flesh, and poched Eggs ; or it is *most full*, which allows of eating of things Gelt ; that of a *moderate* consistence, is which consists of Meats of a

moderate quantity and substance ; this was formerly done by Bread soft in Pottage, or with young tender Flesh : That of a *thin* consistence is, which is done by little Nourishment, and that thin and weak ; which for the most part is agreeable in sharpe Diseases : And this is Three-fold, either *simply weak*, which was formerly done by the Juice of *Ptisane* ; or *more weak*, when the Patient drunk Water and Honey boyled together ; or *weakest of all*, when the Patient took no Meat ; but now-adays Diets are not so strictly observed as formerly ; especially in these Countries.

*Dietetica*, a part of Physick that prescribes the use and knowledge of Six things which are not Natural.

*Diagnosis*, the Knowledge of present signs ; or a knowledge whereby we understand the present condition of a Distemper ; and it is Three-fold, either a right investigation of the *part Affected*, of the *Disease* it self, or of its Cause.

*Diagridium*, see *Scammonium*.

*Dialeimma*, the same with *Apyrexia*.

*Dialepsis*, that middle space in Wounds or Ulcers, which is left open for their Cure.

*Diapasma*, according to *Pliny*, is a dry Medicine, made up of dry Powders, to be sprinkled upon something ; as either upon Clothes to Perfume them, or upon Ulcers, and Wounds, several

several Ways ; or upon Drink, to make it more Delicious.

*Diapedesis*, an Eruption of the Blood, by reason of the thinness of the Vessels.

*Diapegma*, a Chyrurgeons Instrument.

*Diaphanum*, that which is Transparent, as the Humours of the Eyes, the *Tunica Cornea*, &c.

*Diaphenicum*, a Composition of Dates.

*Diaphoresis*, Sweating, is a Perspiration of all manner of Effluvia, through the invisible Pores of the Body.

*Diaphragma*, or *Septum Transversum*, and *Disseptum*, is a Transverse Muscle, which separates the Thorax or Chest from the Abdomen; in the middle it is Membraneous; the Gullet, the great Artery, and the great hollow Vein, all pass through it : It conduces to respiration with other Muscles, and pressing upon the Guts, helps forward the Secretion of the Excrements.

*Diaphrattontes*, Membranes called *Pleura*, which cover the inside of the Thorax, and leave a kind of partition in the middle, called *Mediastinum*.

*Diaphthora*, a Corruption of any part of the Body.

*Diaplasia*, the setting of a Limb which is out of Joynt.

*Diaplasma*, an Ointment or Fomentation.

*Diapnoe*, the same with *Diaphoresis*.

*Diapyema*, the same with *Empyema*.

*Diapyetica*, Medicines which ripen the Pus, or Crass stinky Matter.

*Diaria febris*, the same that *Ephemera*.

*Diarrhaea*, a looseness in the Belly which Ejects several Bili-ous, Pituitous, and other Fæculent Excrements.

*Diarthrosis*, a good constitution of the Bones, whereby they are apt to move easily and strongly ; such as is in the Arm, Hands, Thigh, Foot, &c.

*Dia stole*, the Dilatation of the Heart, when the Blood flows into it, from the place where it is accended, the Lungs.

*Diateretica*, part of the art of preserving Health, which is various according to the Age and Constitution of Men.

*Diateffarum*, a Medicine compounded of Four Ingredients, viz. Roots of Gentian, Round Birth-wort, Myrrh, Bay-Berries, made up into an Electuary with Honey.

*Diatheſis*, the Natural or Præternatural Disposition of the Body, whereby we are inclined to perform all Natural Actions, ill or well.

*Diazoma*, the same with *Diaphragma*.

*Dichophyia*, a fault in the Hair, when it parts.

*Dicrotus*, a Pulse that beats twice.

*Diſtammum*, and *Diſtamnus*, it hath all the Vertues that Penny-Royal hath, but it is much more



more effectual, for it expels a dead Child, not only by taking of it inwardly, but also by outward Application and by Fume. 'Tis said that the Goats in *Crete*, when they are wounded by Darts extract them, and so are cured by feeding on it; it has moreover a Purgative Quality, being applied to the Soles of the Feet, or any other Parts of the Body; it draws out Thorns, it also eases the Pain of the Spleen; the Root of it tastes Hot and hastens Delivery, and so great is the Vertue of this Herb, that the smell of it drives away venomous Creatures and kills them if they but touch it, the Juice of it applied to Wounds made by a Sword or by the biting of a Venomous Creature, is a present Remedy; if at the same time it be also taken inwardly. *Hippocrates* counts it the best Remedy to expel the *Secundine*, and a false Conception, being taken in Wine, it provokes the Courses, and hastens Delivery, so powerfully that it ought not to be kept in the Chamber or near where Big-bell'd Women are. A Woman that was in a desperate Condition by Reason of a dead Child, was soon delivered by taking the Powder of the Leaves of this Herb.

*Dydimi*, Twins. Also the Testicles.

*Dies Critici*, see *Critici dies*.

*Digastricus*, a double-bellied Muscle, which arises from the Process, called *Mammiformis*, or like a Teat, and ends in the in-

ner middle part of the *Chio*, and draws it downwards.

*Digerantia*, or *præparantia*, those things which change the qualities of fermenting Heat, which resist Action.

*Digestio Chymica*, a Chymical Digestion, when things are Digested by an Artificial Heat, just as they are naturally in the Stomach.

*Digitalis*, Fox-glove, 'tis Vomitive, the Country People in *Somersetshire*, purge and vomit the Sick in Fevers with it; 'tis very good in the Falling-Sickness, if you take two handfuls of it, with four Ounces of Polypody of the Oak, and boil them in Beer, and then drink it: For some have been cured by this Decoction that have had the Falling-Sickness above twenty Years, and that used to have two or three Fits every Month: But this Medicine must be given only to strong People, for it purges and vomits violently; being bruized, and applied to the Kings-Evil, or the Juice of it made into an Ointment, does much good, some confide very much in the Flowers, in Kings-Evil-Swellings; they put a great many of them into May-Butter, and set them in the Sun, others mingle them with Lard and put them under Ground for Forty Days, then spread the Ointment, on a Cloath, and apply them to the Swelling, and purge every Sixth Day, and in the mean while, use continually a Decoction of the Herb *Robert*,

*bert*, with the thinner part of the Ointment; they anoint the red part of the Swelling; the thicker they use on Cloth, a large quantity of this Ointment ought to be provided; for sometimes it is a Year and more before the Cure is perfect: This Ointment is chiefly of use in moist Ulcers of the Kings-Evil.

*Digestiva*, see *Digerentia*.

*Digitus*, a Finger or Toe, in the Hand, they are called the Thumb, Fore-Finger, Middle-Finger, Ring-Finger, and Little-Finger.

*Diglosson*, see *Hypoglossum*.

*Dilatatio*, when any Passages or Receptacles in the Body are too much distended, as in Veins that swell with Melancholy, corrupt Blood in the Temples, Legs, &c.

*Dilatatorium*, a Chyrurgeons Instrument, wherewith the Womb or the Mouth is dilated or opened. It is called likewise *Speculum*, because by it one may see into the Mouth, or the Womb.

*Diluentia*, such things as dilute the Blood.

*Dilutum*, the same with *Infusio*.

*Dinica*, Medicines against a *Vertigo*

*Dinus*, the same with *Vertigo*.

*Diobolon*, or *Gramma*, one Scruple.

*Dionycia*, see *Hedera*.

*Dioptra*, see *Speculum Matricis*.

*Diorthosis*, a Chyrurgical Operation, whereby crooked Members are reduced to their due State.

*Diota*, a Vessel that surrounds a thing; so called from its Two Ears, which environ both Arms, applied to its sides: Its inferior part is made like a Cupping-Glass, upon which an Alembick is put, wherein there is a Channel at the top which serves to pour Liquor in; and it has besides Two Crooked Noses conveniently placed, which convey the Condensed Humour from the Head of the Instrument into the Cucurbite.

*Dioptra*, an Instrument whereby one may see into the Matrix, otherwise called *Dilatatorium*, wherewith the Womb is dilated and enlarged in the Extraction of a dead *Fœtus* out of it, or in inspecting any Ulcers that are in it.

*Diorthosis*, the Reduction of Crooked Members to their due state.

*Dipcadi*, a sort of *Hyacinth*.

*Diphryges*, a sort of Dross which comes from the melted Brass, when 'tis wash'd with cold Water.

*Diplasiasmus*, a Reduplication of Diseases: Also Two Muscles of the Arm, which serve to turn it about.

*Diploe*, the lower thin Plate or Shell of the Scull: Also a double Vessel usual with Chymists.

*Diploma*, the same with *Diploe*: Sometimes it is taken for



for a Complicated or Folded Cloth.

*Dipsacus*, the same with *Dia-betes*.

*Dipsacus*, Teasel, the Roots of it boyld in Wine, cure Ulcers of the Fundament, called *Rhagades* and Warts. The Water that is received in the Hollowness of the Leaves, is good for Inflammations of the Eyes; it also takes off Spots from the Face and Beautifies it, boiled in Wine; it purges by Urine.

*Diptamnum*, see *Distamnum*.

*Discretorium*, the same with *Diaphragma*.

*Discrimen*, a sort of Bandage which is used in Bleeding in the Forehead and Temples.

*Discutientia*, Discussers, such Medicaments as Dissolve impacted Humours.

*Dislocatio*, the same with *Luxatio*.

*Dispensatio*, so Apothecaries term it, when the simples of a Composition are dispensed in order, lest any of the Ingredients should be forgotten.

*Dispensatorium*, a Dispensatory, a Book useful for Apothecaries, wherein all Medicines, at least the most usual, are contained and prescribed; that they may be prepared in the Shops all the Year round.

*Dispositio*, an Habit whereby we are well or ill disposed to perform an Action.

*Disseptum*, the same with *Diaphragma*.

*Diffimilares partes*, Dissimilar parts, are such as can be divided into various parts different from one another; as the Hand into Veins, Muscles, Bones, &c.

*Dissolventia*, see *Discutientia*.

*Dissolutio*, when Electuaries and Powders are mingled and dissolved in Water, or a Decoction.

*Distentio*, when parts are puffed up, dilated, or relaxed by any thing, as the Guts by Wind, raised from Effervescencies within them, whence Oppressions and Pains frequently proceed.

*Distichia*, a double Row of Hairs on the Eye-Lids.

*Distichum*, the lesser Barly.

*Distorsio*, when parts are ill placed, or ill figured.

*Distributio Chyli*, the Chyle is distributed, when after a due Fermentation in the Ventricle and the Guts, it soaks into the little Teats in the Intestines, (which Dr. Willis calls the Glandulous Tunick,) and passing through the Lacteal Veins, and its proper Channel along the side of the Thorax, at last falls into the Subclavian Vein, that it may Circulate with the Blood, and receive its colour.

*Diuresis*, A Secretion of the Urine by the Reins; which is done after this manner: There are little Glandules placed near the Emulgent Arteries, where with the Serum is separated from the Blood, and is conveyed by little Channels (of which  
the

the substance of the Reins does principally consist ) to the *Caruncula Papillares*, little Pappie pieces of Flesh, thence to the *Pelvis*, the *Basin*, thence to the *Ureters*, thence to the *Bladder*, and so out of *Doors*.

*Diuretica*, those Medicines which by parting, dissolving, and funding the Blood, do precipitate, the *Serum* by the Reins to the *Bladder*.

*Dodecadaetylum*, the first of the small Guts, beginning from the *Pylorus*, and ending where the Gut *Jejunum* begins : It is so called, as if it were the length of Twelve Fingers, which yet is never observed in any Men amongst us ; perhaps the Ancients mistook, from inspecting the Guts of some Brutes.

*Dodeapharmacum*, is a composition consisting of twelve simples, as the Apostles Ointment.

*Dodrans*, Nine-Ounces.

*Dogmatica Medicina*, or rational : *Hippocrates* was its first Author, and after him *Galen* ; who both added reason to experience.

*Dogmatici*, Physicians that seek reason for their experience.

*Dolichos*, is *Smilax borensis*, or *Phaseolus*.

*Dolium*, the same as *Lolium*.

*Dolor*, Pain, the same with *Algema*.

*Dolor Nephriticus*, the same that *Nephritis*.

*Donax*, the same with *Calamus*.

*Doria herba*, a sort of *Solidago Saracenica*.

*Doronicum*, a sort of *Aconite*.

*Dorsum*, or *Tergum*, the back, is the hinder part of the *Thorax* ; the *Dorsum*, back of the Hand or Foot, is their outside.

*Dosis*, a set quantity of Physick, or as much as is given at once.

*Dochien*, an hard swelling or push, as big as a Pigeons Egg, accompanied with a grievous Pain, and proceeding from thick Blood.

*Draba*, see *Arabis*.

*Drachma*, a Dram, is the Eighth part of an Ounce, it contains three Scruples.

*Draco herba tarragon*, 'tis frequently used in Sallats, to correct cold Herbs, and the Crudities of them ; 'tis good for those that have cold Stomachs, it procures Appetite, and expels Wind, it provokes Urine, and the Courses, and open Obstructions ; being chew'd it evacuates Flegm, and so eases the pain of the Teeth, 'tis also Sudorifick.

*Draco Arbor*, and *Draconis Sanguis*, Dragons blood, 'tis an Exotic Tree, from whence distills a Gum, or Rosin of a deep-red Colour, which being held to the Fire soon melts, and if it be cast upon the fire it flames ; if it be rub'd upon any thing it makes it red, but it mixes difficultly with Oyl and Water ; 'tis of an astringent Vertue, and is frequently used

in



in the Bloody-Flux, and for other Fluxes, for Spitting of Blood, and to settle the Teeth when they are loose. Dragons Blood comes from one of the Canary Islands, called *Portus Sanctus*, near the *Maderas*.

*Draconthæma*, the same as *Sanguis draconis*.

*Dracontia dracontium*, and *Dracunculus*, and *Serpentariæ*, Dragons-wort; 'tis hot and dry, astringent and of an Acrid Taste, 'tis something of the Nature of Cuckow-Pint, tis good in Coughs, Catarrhs, and Convulsions: The Leaves are good for Ulcers, and venomous bittings, the distilled Water is good in the Plague, and other pestilential Fevers.

*Dracunculus*, an Ulcer which eats through a Nerve it self: Also a long sort of Earth-worm; white, plain, but not very broad; which frequently grows to *Indians* Legs.

*Drageta*, the same with *Tra-gea*.

*Dragma*, the same with *Manipulus*.

*Dragmis*, the same with *Pugillus*.

*Drastica*, are the most excellent Medicines.

*Dropacismus*, that where-with all the External Members being extenuated, loosened, cold and moist, are anointed; and it is either *Simple* or *Compound*: the *Simple* is made of a little Pitch melted with Oil: The *Compound*, besides that, has Pepper, wild Pellitory, Brim-

stone, and Rosemary-seed in it; and if there be occasion for drying, they add *Natural Brimstone*, as it is digged out of the Earth, Salt, and the *Ashes* of *Vine-branches*: But if it be to *Vellicate*, then you must add *Euphorbium*, (a Tree first found by King *Juba*) it is made up in different forms; sometimes like an *Emplastrum*, other times like a *Cataplasme*.

*Dropax*, the same that *Dropacismus*.

*Drosomeli*, see *Manna*.

*Drus quercus*.

*Dryepes*, *Oliva*.

*Dryopteris*, a sort of Fern.

*Drypes*, a thorny Plant.

*Ductus Adiposi*, see *Sacculi Adiposi*.

*Ductus Aquosi*, see *Vena Lymphatica*.

*Ductus Bilaris*, see *Porus Bilaris*.

*Ductus Chyliferus*, a Vessel in the lower part whereof all the Lacteal Veins, and many Lympheducts are terminated: It arises about the Glandule of the Kidney on the left side; and ascending along the Thorax near the great Arterie, ends at the Subclavian Vein on the Left side; it is furnished with several Valves, that the Matter which ascends by it, may not fall down again: Betwixt the Fourth and Sixth Vertebre it is variously forked as Nature has been pleased to sport. Its use is to convey the Chyle and the Lympha from the lower parts to the Heart.

*Ductus*,

*Ductus Hygrophthalmici*, the same with *Ductus Hygroblephari*.

*Ductus Lachrymales*, by which the Water which moistens the Eyes is conveyed into the Nose.

*Ductus Pancreaticus*, is a little Channel which arises from the Pancreas or Sweet-bread, which is inserted into the Guts, near, or not far off the passage which conveys the Bile ; it runs with a Lymphatick Juice, which it discharges into the Gut *Duodenum*, to ferment and volatize the Meat from the Acid ferment of the Stomach , and the mixture of Gall : The Learned Dr. *Graaf* knew how to get a Juice out of it, that was something Acid ; though other Physicians doubt of it, and of certain Diseases which the Excellent *Sylvius* Attributes to the Effervescence of this Acid Pancreatick Juice, with the Gall in the *Duodenum*, but we affirm, that there is sometimes an Acid Juice found in it, and often a Salt and Austere ; but frequently an insipid volatile Liquor. See my *Antonie Reformed*, Chap. II. I. I.

*Ductus Roriferus*, so the Noble *Bilsius* calls it ; the same with *Ductus Chyliferus*.

*Ductus Salivares*, or *Salivarii*, passages which proceeding from the Maxilarie Glandules, goes as far as the Jaws and sides of the Tongue, where they emit the Juice we call Spittle , which conduces to the better

chewing and swallowing of solid Meat, and something to its Fermentation too.

*Ductus Thoracicus*, see, *Ductus Chyliferus*.

*Ductus Umbilicalis*, see *Funiculus*.

*Ductus Urinarius*, the same with *Urether* and *Urethra*.

*Ductus Versungianus*, the same with *Ductus Pancreaticus*.

*Duella*, the Third part of an Ounce.

*Dulcamara* , or *Glycyptis*, Woody Night-shade or Bitter-swelt, 'tis said to provoke Urine and to be good in a Dropsie and for the Jaundice : The Juice of the Leaves says *Parkinson*, purges much, the Leaves are used outwardly with good Success, in Inflammations and itching Humours of the Hands and Feet.

*Dulcedo Amoris*, see *Amoris Dulcedo*.

*Dulcoratio* , see *Edulcoratio*.

*Duodenum Intestinum*, the same with *Dodecadaetylon*.

*Dupondium*, the Weight of Four Drams, or half an Ounce.

*Dura Mater*, see *Mater Dura*.

*Dysæsthesia*, a difficulty of, or fault in sensation.

*Dyscinesia*, an Inhability to move.

*Dyscrasia*, an unequal mixture of Elements in the Blood, or Nervous Juice.

*Dysecoia* , Dulness of Hearing.

*Dyselces*,



*Dysfelses*, one who is troubled with Ulcers that are very hard to be Cured.

*Dysenteria*, a Loosness, accompanied with Gripings in the Belly, wherein Bloody and purulent Excrements, and Membraneous pieces of the Intestines too are Excerned, always or very frequently attended with a continual Fever, and a Drought.

*Dysepulotica*, great Ulcers, beyond Cure.

*Dysodes*, any thing that smells ill, as Excrements.

*Dysorexia*, want of Appetite, proceeding from an ill Disposition of the Stomach.

*Dyspathia*, an Impatient Temper.

*Dyspepsia*, a difficulty of Digestion, or Fermentation in the Stomach and Guts, whereupon the Nourishment is often turned into Acidity, and smells ill.

*Dysphonia*, a difficulty of Speech, from an ill disposition of the Organs.

*Dysphoria*, an Impatience in Suffering.

*Dyspnea*, a difficulty of Breathing, which proceeds from vitiated, obstructed, or irritated Organs.

*Dystherapeuta*, Diseases of difficult Cure.

*Dysthymia*, a sickness of the Mind.

*Dystocia*, a difficulty of bringing forth; or a preternatural Birth; as when the *Fœtus* comes forth Obliquely, Transverse, or

with its Feet foremost; or when the Passages are straitned by Inflammation, or otherwise; or when the *Fœtus* is very large, weak, fat or dead.

*Dysuria*, a difficulty of Urine, proceeding from an ill disposition of the Organs, or from an Obstruction of them by the Stone, Gravel, or Viscous Clammy Humours, accompanied with an heat of the Urine.

## E

**E** *Benam*, and *Ebenus*, or *Hebenus*, the Ebony-Tree, 'tis the Hardest, Heaviest, and Blackest Tree that is.

*Ebiscus*, the same with *Hibiscus*, see *Althæa*.

*Ebullitio*, a Boiling or Bubbling up, as when an *Alkali* and an Acid are mixt.

*Ebulus*, Dwarf-Elder or Dane-Wort; 'tis said to have the same Vertues with Elder, but they are stronger. The Bark and Seeds purge Water, wherefore they are good in Dropsies and other Diseases, arising from Watery Humours; the Root likewise purges very strongly, the Leaves of it, as well as those of Elder, applied to Burns, Cure them.

*Ebolica*, Medicines which help the Delivery in hard Labour. Also Medicines which cause Abortions.

*Eccathartica*, see *Catharticum*.

*Ecchyloma*, the same with *Ex-tractum*.

*Ecchymoma*, Marks, and Spots in the Skin, from the Extrava-sation of Blood.

*Ecchymosis*, the same with *Ecchymoma*.

*Eccope*, the same with *Extirpatio*.

*Ecchoprotica*, the same with *Catharticum*.

*Eccrimocritica*, signs from particular Excretions.

*Eccrasis*, a Secresion of Ex-crements.

*Echidnium*, is a Diminutive of *Echium*.

*Echinomelocarios*, is an Indian Plant, called also *Melocardius*.

*Echinopoda*, is *Genista*.

*Echium*, and *Viperina*, Vipers, Bugloss.

*Eclegma*, or *Linctus*, which the Arabians call *Loch*, and *Lo-boch*; others *Illinctus*, is a Medicine applied inwardly, of a middle consistence, between a Syrup and an Opiate, made up of several Pectorals, against the Distempers of the Throat and the Lungs.

*Eclipsis*, a Defection of Spirit.

*Eclysis*, when the strength is a little decayed, proceeding from a want of sufficient warmth, and spirits in the Body.

*Ecphraeticum*, a Medicine good against Obstructions.

*Ecphraxis*, a taking away of Obstructions in any part, by opening cutting Medicines.

*Ecphysefis*, a breathing thick.

*Ecphysis*, a Process that coheres with the Bone.

*Ecpiesma*, a Juice squeezed

out : Also Dregs which remain of any thing that is squeezed : Likewise a fracture of the Scull, wherein the broken parts press upon the Meninges or Skins of the Brain.

*Ecpiesmus*, a very great Pro-tuberance of the Eyes.

*Eplexis*, a Fright or Stupor.

*Ecpneumatosis*, see *Expira-tio*.

*Ecptosis*, the same that *Luxa-tio*.

*Ecpyetica*, condensing Medi-cines, see *Incrassantia*.

*Ecpyema*, the same with *Em-pyema*.

*Ecpyesis*, see *Ecpyema*.

*Ecrhythmus*, a Pulse which observes no method, nor Num-ber incident to any age.

*Ecsarcoma*, the same with *Hy-persarcosis*.

*Ecstasis*, a sort of madness.

*Ecstasis*, an Ecstasie, is a com-motion of the Mind : Also a dimotion of any thing from the state wherein it was, into ano-ther.

*Ecthlomma*, an Ulceration a-rising from a violent compres-sion in the Surface of the Skin.

*Ecthymata*, Pimples, or certain breakings out in the Skin, as the Small Pox, &c.

*Estome*, the same with *Ex-tirpatio*.

*Estillotica*, Medicines which consume Callous parts, and pull out Hairs.

*Ectropium*, a growing of the Eye-lids, when the lower is shorter than the upper.

*Echotica*, Medicines which cause Abortion. Ec-



*Eczemata*, red hot, and burning Pimples; some take *Hydroa* for *Eczema*, but 'tis a mistake.

*Edulcoratio*, the washing of things that are Calcin'd from their Salts, to make them sweet. Or when Potions are sweetned with Sugar or Syrup.

*Effervescentia*, an Intestine Motion of Particles of different nature and qualities, tending to sudden Destruction; sometimes attended with Heat and a Flame, as is unquenched Lime, Hay laid up moist, Chymical Mixtures, &c.

*Effloratio*, or *Efflorescentia*, the same with *Exanthema*.

*Effluvium*, the same with *Aporrhæa*.

*Egestio*, the same with *Dejectio*.

*Ejectio*, the same with *Dejectio*.

*Eisphoe*, the same with *Inspiratio*.

*Elæa*, is *Olia*.

*Elæagnus*, is *Agnus Castus*.

*Elæosaccharum*, is Oyl and Sugar mixt together.

*Elæose Elinum*, or *Eleoselinum*, is *Apium*.

*Elaphocorogon*, is *Allium Cervinum*.

*Elastica vis*, an Explosion of Animal Spirits, as is frequent in Cramps, Convulsions: Also an Intestine Commotion of the Air.

*Elate*, is *Abies*.

*Elaterium*, the Juice of wild Cucumbers made up in a thick and hard consistence: Also any

Medicine that purges the Belly.

*Elatine*, is by some counted *Veronica*, by others a sort of *Helxine*.

*Elctica*, see *Attrahentia*.

*Felcus*, see *Helcus*.

*Eleagnus*, the same with *Elæagnus*.

*Electuarium*, a Confection of Simple Ingredients, Paps or Pithes, Gums mixed with Syrup, or Honey, of a Consistence like a Conserve; and it is either *Simple*, or *Compound*; the *Simple* consists only of the Pith of *Cassia*, *Tamarinds*, or *Pruins*; but the *Compound* for the most part of several *Simple* Ingredients, Pulps, condensed Juices, Gums, &c. made up with Honey or Syrup. *Electuaries* are Digestive, Loosning, Purging, Strengthening, Alexipharmick, &c.

*Elementa*, or *Principia*, are the Simplest Bodies that can be, which are neither made of one another, nor of any thing else, of which all things are made, and into which they are ultimately resolved. There are Five Elements, Spirit, Salt, Sulphur, and Mercury; but not so well. The *Peripateticks* reckon Four, Fire, Air, Water and Earth. *Cartesius* supposes a First Matter, a Second, and a Third; but all those Elements are compounded of others; wherefore to say, that any thing consists thereof, is as if one should say, That a Tree is compounded of a Root, Trunc, Branches,

Leaves , Flowers , &c.

*Elemi*, is a Gum, or Resign, or pellucid Tear, Whitish, mixt with Yellow Particles, reduced into a Mass ; it comes from *Æthiopia*, where it flows from a Cedar-Tree.

*Elemni*, the same with *Elemi*.

*Eleochryson*, and *Heleochryson*, is *Ageratum*.

*Eleoselinum*, the same with *Eleoselinum*.

*Eleosaccharum*, Distilled Oyl, mixed with Sugar.

*Elephantiasis Arabum* , of which the *Greeks* speak nothing, but the *Arabians* do frequently, is a kin to a *varix*, or crooked swelling in the Veins; and proceeds from thence , and is only a Tumor in the Feet. *Avicenna* Treats of this Distemper, where he speaks of the *varices* : Yet *Rhases* differs from him, and *Haly Abbas* follows the *Greeks* ; who says, That an *Elephas* is a Disease which corrupts all the Members of the Body, and is as it were an Universal Cancer : But neither is he consistent with himself, when he writes, That *Ulcers* in the Legs and Feet are called *Elephas* ; and that *Elephanticus Morbus* is an Aposthume proceeding from Melancholy in the Legs and Feet : and a sign of it, is that the shape of the Foot is like the figure of an Elephant. All the rest Treat separately of a *Leprosie*, and an *Elephantia*, and make the latter to be a swelling of the Feet,

proceeding from Melancholy , and Pituitous Blood, and the crooked swelling of the Veins, whereby the Feet resemble the Feet of an Elephant in shape and thickness, and this sort of Tumor is often seen in Beggars who wander much.

*Elephantiasis Græcorum*, which the *Arabians* call a *Leprosie* : It is called also *Elephas*, *Elephantiasis*, and *Elephantia*, from an Elephant ; as some think, because it makes People big like an Elephant : Which is a foolish Notation of the Word ; for the Body is no bigger, though the Disease be. Others think it so called, because the Distemper lying in the Legs, makes them stiff and equal, like an Elephant; or because 'tis a strong vehement Disease like an Elephant ; with such like Stuff. *Galen* in his Fourteenth Chapter of *Tumors*, says, That this Disease is called *Saturiasmus*, when it first begins, because it makes the Face like that of a Satyr. For the Lips are thick, the Nose smells, the Ears decay, the Jaws are red, the Forehead is set with Tumours , like so many Horns. Though others think it is called *Saturiasmus*, because the Persons Affected, are much inclined to Leachery at the beginning, as Satyrs are. *Celsus* Describes it thus, The whole Body, says he, is so affected, that the very Bones may be said to be Corrupted : The upper parts of the Body are full of Spots and Tumours, the Redness whereof is gradually turn-



turned into Black : The top of the Skin is unequally Thick, Thin, Hard, Soft, Rough, as if it had Scales on it; the Body decays, the Bone, Calves of the Legs and Feet swell : When the Disease is old and inveterate, the Toes and Fingers are hid in the Swelling, and a small Fever arises, which easily consumes a Man loaden with so many Infirmities.

*Elevator*, the same with *Elevatorium*.

*Elevatorium*, so called, from lifting up, is a Chyrurgeons Instrument wherewith Sculls that are depressed, are raised up again.

*Elchryson*, the same with *Elechryson*.

*Elixatio*, when things are softned with Boiling.

*Elixir*, so called from the Arabic Word *Elefchir*, or *Eliefchir*, or *Elefchus*; is the Essence of any thing Extracted with the Spirit of Wine, or something of that Nature; is the same that a Tincture.

*Eleborus*, or *Heleborum*, *Helebore*, the Root of white Hellebore, which is only used in Physick, purges very Violently upwards and downwards, yet it may be used says *Tragus*, being infused twenty four Hours in Wine or Oxy-mel, and afterwards dried; half a Dram of it so prepared, may be given in Wine, to mad and melancholy People, but either of the *Hellebores*, says *Gesner*, may be used Inoffensively, being boyled to a

Syrup, with Honey and Vinegar, and are very useful, for many Flegmatick Diseases, especially of the Head and Breast, as an Asthma, difficulty of Breathing, and the Falling-Sickness; they wonderfully purge the Belly, the Urine, and all the Passages. In the use of White Hellebore, two things are chiefly to be minded. First, That the Diseases are Obstinate; and Secondly, That the Patient hath sufficient strength to bear the Operation; wherefore the Root ought not to be given to old Men, Women or Children, or to such as are weakly, and Costive in their Bodies, and the Hellebore ought to be well prepared; the Root boyld in Vinegar, and held a while in the Mouth, takes off the pain of the Teeth; a Decoction of it made in *Lee*, kills Lice, and cleanses the Head from Scurf, it being washed with it, and cures the Itch, and other Vices of the Skin; the Powder of it blown up into the Nostrils, occasions Sneezing, wherefore 'tis called in *English* Sneez-Wort. *Parkinson* says, The *Spaniards* make Poyson of the Juice of the Root being fermented in an Earthen Pot, wherewith they anoint their Arrows, that the Wounds Inflicted by them, may be render'd incurable, to conclude, both the *Hellebors*, are now only used in great Diseases, as for the Falling-Sickness, Giddiness, Madness, Dropsy, Hip-Gout, Convulsions and the like.

*Elemintes*, and *Helemintes*, are little Worms bred in the Guts; especially that called *Reſſum*, the lowermoſt.

*Elodes* and *Helodes*, a continual Fever, wherein the Patients are almoſt melted through Moiſture.

*Elongatio*, a ſort of imperfect Luxation, when the Ligament of any Joynt is ſtretch'd and extended, but not ſo as that the Bone goes quite out of its Place.

*Eluxatio*, the ſame with *Luxatio*.

*Elymos*, is *Panicum*.

*Elythroides*, or *Vaginalis*, is the ſecond proper *Tunic* which mediately involves the Teſticles.

*Embaphium*, a Sawcer, or ſmall Veſſel, wherein Medicaments or Aliments are put, or meaſured.

*Embafis*, a ſort of Bath.

*Embrocatio*, the ſame that *Embroche*.

*Embrocha*, the ſame that *Embroche*.

*Embroche*, an irrigation, or inſtillation, is a ſort of Fomentation, when a Liquor is diſtilled from on high, like Rain, upon a part, which is either done by a Veſſel with a Noſe that inclines, or by Diſtillation, or out of an Ewer. Firſt, it is uſed in Diſtempers of the Brain, where the Liquor is firſt poured upon the *Suture* called *Coronalis*, and is permitted to run by that called *Sagittalis*. Secondly, it is applied to the top of the Spi-

nal Marrow, in Diſeaſes of the Nerves, and is permitted to run down the whole ridge of the Back. Thirdly, it is uſed to warm or dry the Ventricle, and the Liquor is ſuffered to run through the whole *Abdomen*; and if the Bowels be weak, they apply a Sear-cloth of *Santalum* (ſome *Engliſh* it *Sanders*) to the Liver, when they apprehend it may be over-heated. The matter whereof theſe *Embroches* are made common in Bathe Water, a Decoction, Milk, and Oyl, according as the Diſtemper of the part, and neceſſity require.

*Embryon*, the Rudiment of a Child in the Womb.

*Embryothaſtes*, or *Embryulcus*, an Inſtrument wherewith the Chyrurgeons draw the Dead Child out of the Womb.

*Embryotomia*, an Anatomical Diſſection of a *Fœtus*.

*Emetica* or *Vomitiva*, Medicines which with their Pungent Particles, contract the *Fibres* of the Stomach upwards, and ſo Eject at the Mouth whatſoever is offenſive to the Stomach; they are made of Decoctions, Tinctures, and Infuſions, &c. and therefore for the moſt part are Liquid.

*Emetologia*, a deſcription of things that provoke Vomiting.

*Emeros*, ſee *Vomitus*.

*Emmenagoga*, Medicines which excite the Courſes.

*Emmenia*, the ſame with *Catamenia* and *Menses*.



*Emmoton*, a Liquid Medicine, which is injected into Ulcers, with a little Instrument which they use in Wounds, fashioned like a Man's Yard.

*Emollientia*, softening things, are such as with a moderate heate and moisture, dissolve the parts, which before cohered close, and dissipating others, make them loose and soft.

*Empasma*, the same with *Catapasma*.

*Empeira*, or *Empira*, see *Empirica*.

*Empetalon*, the same with *Eupetalon*.

*Empetron*, see *Saxifraga*.

*Emphraxis*, Obstruction in any part.

*Emphrastica*, the same with *Emplattomena*.

*Emphysema*, an Inflammation, proceeding from an Effervency, or otherwise.

*Emphyton Thermon*, the innate heat, or heat first sown in the *Fœtus*, from the Parents Seed; which afterwards, when Respiration is begun, and the *Fœtus* subsists of it self, decays by degrees. Both Philosophers and Physicians call this heat an *innate* and *native Spirit*, and say that it consists of Three parts, of a *primogenial moisture*, an *innate Spirit* and *Heat*. Whence *Fernelius* defines *innate heat*, to be a *primogenial moisture every way qualified with an innate spirit and heat*. But these toys of the Ancients are nothing to us; for 'tis certain, that this *Heat* belongs only to new born Creatures.

*Empirica Medicina*, Quack-ing, Curing the Sick by guess, without reason, *Acron Agrigentinus* was the first Author of it, who neglecting the Reasons of things, contented himself with bare Experience. *Quacks* first flourished amongst the *Ægyptians*; from this Trade came *Mountebanks*.

*Empetalon*, the same with *Eupetalon*.

*Emplastica*, the same with *Emplattomena*.

*Emplastrum*, a Plaister, a Medicine applied outwardly to the Skin, spread upon Linnen, or Leather; it is commonly made of Oyls, or of those things which are of a like consistence with Oyl; as Swines-grease, Butter, Slimy Viscous Extractions from Gums, Roots, &c. also of Powders and Wax, or those things which are of a like consistence with Wax; as Rosin, Pitch, Gum, &c. the Mass whereof being yet hot, is formed into a *Cylindriacal Figure*.

*Emplastrum de Ammoniaco*, the Plaster of *Ammoniacum*, it dissolves hard swellings, eases the pain of the Breasts, and dissolves the swellings of them.

*Emplastrum e Baccis lauri*, Plaster of Bay-berries, it expels Wind, and strengthens the Stomach, and eases Pain, proceeding from Cold or Wind.

*Emplastrum barbarum magnum*, it is reckoned good for the biting of venomous Creatures, to take off Inflammations, and for Pains and weakness of the Joints. 14 *Empla-*

*Emplastrum de betonica*, Plaster of Bettony, it's used for Diseases of the Head.

*Emplastrum Casaris*, it is very astringent, it strengthens the Back, and takes off the Pains of it, and is good for the weakness of the Joints.

*Emplastrum Cephalicum*, a Plaster for the Head, it strengthens the Head, and eases the Head-ach; being applied to the crown of the Head shaved, but it is most commonly applied to the Soles of the Feet, to draw the Humours from the Head.

*Emplastrum de Cicuta cum Ammoniaco*, the Plaster of Hemlock with *Ammoniacum*; 'tis good to soften hard swellings, and to take off Inflammations.

*Emplastrum e Cymino*, it is used for windy-Ruptures, and to expel Wind.

*Emplastrum diachalciteos*, Plaster called *Diachalcitis*, it is commonly used to drive away Milk.

*Emplastrum diacrylon simplex*, simple *Diacrylon*, it softens Discusses, and Heals.

*Emplastrum diachylon magnum*, great *Diachylon*, it is cleansing, healing, and anodyne.

*Emplastrum diachylon magnum cum Gummi*, great *Diachylon*, it dissolves, digests, and ripens hard swellings.

*Emplastrum de mucilagibus*, Plaster of the Mucilage; 'tis a good Plaster to suppurate Tumours.

*Emplastrum epispasticum*, blistering Plaster.

*Emplastrum*, called *Flos unguentorum*, it dissolves and digests Tumours, and is good for Strains.

*Emplastrum griseum de lapide calaminari*, the Plaster of the Stone called *Caliminaris*; it cools, heals, and dries.

*Emplastrum de hermodactilis*, the Plaster of *Hermodactile*; it eases pains of the Gout.

*Emplastrum ad harniam*, Plaster for Ruptures, it is used for Ruptures, strengthens the back, stops Fluxes, and prevents miscarriage.

*Emplastrum hystericum*, Hysteric Plaster, it is applied to the Navel for Mother-fits.

*Emplastrum oxycroceum*, it comforts the Limbs, 'tis good for Aches, and discusses cold Tumours.

*Emplastrum de ranis*, Plaster of Frogs; 'tis chiefly used to dissolve hard swellings.

*Emplastrum de Sandice*, it gives ease, is drying and cooling.

*Emplastrum de Sapone*, Plaster of Soap, it is proper for the Gout, and pains of the Joints.

*Emplastrum sticticum parracelsi*, it is commonly used for Bruises and Aches.

*Emplastrum Stomachicum magistrale*, the Magisterical Stomach-plaster, it comforts and strengthens the Stomach. The way of making all these Plasters, may be seen in *Pechey's London Dispensatory*, reduced to the practice of the London Physicians.



*Emplattomena*, or *Emplastica*, Salves which so constipate and shut up the pores of the Body, that Sulphureous Vapours cannot pass.

*Empneumatosis*, an alternate Dilatation of the Chest, whereby the *Nitrous Air* is continually breathed in, and by the Wind-pipe, and its Bladdery parts is communicated to the Blood to accend it : But if we inspect the matter narrowly, Inspiration does not seem to depend principally upon the *Thorax*, but upon the contraction of the *Membrane* which covers the Wind-pipe, the upper part of the Gullet, and the Nostrils ; for take this away, and you take away the motion of the Chest, the Lungs, and the Abdomen.

*Emprophotonos*, the continual Contraction of the Muscles of the Neck towards the fore-parts.

*Empyema*, properly so called, is a Collection of Purulent Matter in the Cavity of the *Thorax* ; but largely taken, signifies the same in the *Abdomen* too.

*Empyreumata*, little Feverish remains after a *Crisis* ; also that thick Viscous Matter which subsides to the bottom in Distilled Waters.

*Emulgentia vasa*, the Arteries and Veins which pass under the Reins.

*Emulsio*, an Emulsion, a Medicine to be Drunk, made of the Kernel of some Seeds, infused in a convenient Liquor.

*Emunctoria*, Cavities into which something is emptied, as the Pituitous Humour of the Brain into the Nostrils ; the Yellow thickish Humour, which we call Ear-wax into the Ears, the Excrements into the Bowels ; the Urine into the Bladder, &c.

*Engemon*, a Medicine which stops the Blood, or which by binding, cooling, or drying, close the Passages of the Vessels which were open, stops or diminishes the fluidity and Violent Motion of the Blood.

*Enæorema*,, that little Cloud which hangs in the middle of Urines.

*Enarthrosis*, jointing, when the Cavity that receives is deep, and the head of the bone that's inserted is Oblong ; as may be seen in the Huckle-bone, and its Cavity ; in the principal Bone of that part of the Foot which immediately succeeds the Leg, with the Bone call'd *Cymbiforme*, or like a Boat.

*Encanthis*, the *Caruncula Lachrymalis*, or an Excrescence and swelling of the inner Angles of the Eye.

*Encathisma*, the same with *Infessus*.

*Encaduma*, a Burning in any part of the Body. It also signifies an Ulcer in the Eye, with a Filthy Scab, which often follows a Fever.

*Encephalos*, whatsoever is within the compass of the Scull : As the Brain, the *Cerebellum*, the Oblongated Marrow, &c.

*Encharaxis*,

*Encharaxis*, see *Scarificatio*.

*Encheiresis Anatomica*, a readiness in Dissections ; when an Anatomist shews the parts of a Carcass dexterously.

*Enchrustum*, an Ointment, or Liniment.

*Enchusa*, the same with *Anchusa*.

*Enchymoma*, an Afflux of the Blood, whereby the External parts are Rendred black and blew ; as in the Scurvy, Blood-shot Eyes, &c. also an Afflux of Blood, by the quickness and suddenness of its Motion, as in Anger and Joy.

*Enchyta*, or *Infundibulum*, an Instrument wherewith Liquids are instilled into the Eyes, Nostrils or Ears.

*Enclyσμα*, the same that *Clyster*.

*Encope*, an incision of any part, as is in a *Gangrene*.

*Encranium*, the same that *Cerebellum*.

*Endeixis*, an indication of Diseases, whereby is shewn what is to be done: As for Example, a *Plethora*, too much fulness of Blood, indicate the opening of a Vein.

*Endemius*, or *Morbus Vernaculus*, and *Communis*, is a Disease which always infects a great many in the same Country, proceeding from some Cause peculiar to the Country where it reigns. Such is Scurvy to the *Hollanders*.

*Endemus*, the same with *Endemius*.

*Endivia*, or *Intubum*, 'tis a

cooling Herb, and the Water of it is used in Fevers and in Inflammations.

*Enema*, the same with *Clyster*.

*Energia*, an agitation or operation of the Animal Spirits and Blood.

*Enervatio*, a weakness about the Tendons or Nerves.

*Engizoma*, a blow upon the Skull, wherewith the bone descends to the inner Membrane of the Brain, and presses upon it. Also an Instrument which we use in such like cases.

*Engonios*, the bending of the Arm or Leg.

*Ensiformis Cartilago*, the lowest part of the Brest-bone pointed like a Sword.

*Enixum Sal*, by this they understand a Salt, which partakes both of an *Alkali* and *Acid*. It is also call'd *Sal Neutrum*, because it is neither truly an *Alkali* or *Acid* ; of which sort are common Salt, Nitre, Alum, Vitriol, &c.

*Entalium*, a certain Sea-Shell, long and hollow like a Pipe, white, Scollop'd without, and smooth within, about the length of a Finger.

*Entera*, long Membranaceous Winding-pipes, annexed to the Mesentery, that they be not confounded with one another ; and they are Six ( unless you reckon the Gullet, the Stomach, and the Bladder amongst the Intestines, which I should not stand upon, since they have the same substance, and almost the



the same action) the Gut *Duodenum*, *Jejunum*, *Ileum*, *Cecum*, *Colon*, and the *Rectum*; the Three uppermost are called *small Guts*, the lower *great Guts*; they are clothed with Four *Tunics*, the outermost is *Membranous*, which arises from the *Peritoneum*: The Second is *Fibrous* or *Fleshy*, whose Exterior *Fibres* are *long*, the Interior *round* placed upon one another at Right Angles: The Third is *Nervous*, and contains the meetings of both *Lacteal* and *Sanguinary Vessels*, to which there inwardly adheres a Fourth *Tunic*, which is *Glandulous*, or rather of a *pappie Substance*, whereby the *Chyle* is imbibed and communicated to the *Milky Veins*. The *Intestines* for the most part are about Six times as long as the Man whose they are. Some take *Lactes* to signify the *small Guts* only; others take them for *fat Guts*, as particularly *Persius*.

*Enterenchyta*, a *Clyster-pipe*, which is also called *Siphon*, and *Syringa*.

*Enterocoele*, or *Hernia Intestinalis*, the fall of the *Intestines*, especially of the *Ileum*, through the *Processes* of the *Peritoneum*, Dilated into the *Groins* or outer *Skin* that covers the *Cods*.

*Enteroepiplocele*, a sort of *Hernia*, when the *Call* and the *Intestines*, fall both together into the *Cods*.

*Enteromphalos*, *Hernia Umbilicalis*, when the *Intestines* bunch out at the *Navil*, which

is common with *Great-Bellied Women*.

*Entrichomata*, the outmost *Circle* of the *Eye-Lids*, from whence the *Hair* grows.

*Entyposis*, the *Jointing* of the *Shoulder* with the *Arm*.

*Enula Campana*, the *fresh Root* being *candied*, or, *dried*, and *powder'd*, mixt with *Hony* or *Sugar*, is very good in a difficulty of *Breathing*, an *Asthma*, and an old *Cough*, being taken after *Supper* it helps *Concoction*; it is also commended, as an excellent *Preservative* against the *Plague*, being taken in the *Morning*, it forces *Urine*, and the *Courses*, half a *Pint* of *White-Wine*, wherein the *sliced Roots*, have been infused three *Days*, taken in the *Morning* fasting, cures the *Green Sickness*; a *Decoction* of the *Root*, taken inwardly or outwardly applied, is commended by some for *Convulsions*, *Contusions*, and the *Hip-Gout*, the *Roots* boyld in *Wine*, or the *fresh Juice* infused in it, and *Drunk*, kills and expels *Worms*, *Wine* prepared with this *Root*, and often *Drunk*, wonderfully quickens the *Sight*, *Elecampane* distil'd in common *Water*, yields a *volatile Salt* that smells, and has the same *Virtue* with *Salt of Harts-horn*.

*Enypnion*, a *Dream*.

*Epocheme*, the same with *Anabasis*.

*Epacmaffica*, a *Fever* that continually grows stronger.

*Epagogium*, the *Fore-skin* of a *Man's Yard*.

*Epania-*

*Epanadiplosis*, or *Reduplicatio*, see *Anadiposis*.

*Epaphalesis*, an iterated *Phlebotomie*.

*Epar*, see *Hepar*.

*Epermata*, Tumours of the Glandules, called *Parotes*, behind the Ears.

*Ephebæum*, the place from the *Hypogastrium*, or lower part of the *Abdomen*, to the Secret Parts.

*Ephelis*, that Bloody Substance which is brought up in Spitting of Blood : Also a Shell or Crust that is brought over Ulcers.

*Ephelis*, dewy Spot, we call it a *Freckle*, which proceeds most commonly from Sun-burn; they grow especially in Spring and Summer, and chiefly in those who have very thin Skins; but about Winter they dis-appear again : They are about as big as Flea-bites, and often disfigure the whole Face.

*Emphemera*, or *Diaria*, a continued Fever, which lasts but a day, arising from a Commotion and Accension of the fine parts of the Blood; If it last above a Day, it is called *Synochus Simplex*.

*Ephemerum*, a Plant that dies the same day it Springs.

*Ephialtes*, or *Incubus*, the Night-mare, is a depraved Imagination, whereby People asleep fancy that their Wind-pipe is oppressed by some superincumbent Body, that their Breath is stop'd, and they are excited

to Venery : This proceeds from a compression of the *Cerebellum*, when the Ventracles are too full of moisture : Or if those who are thus affected lye upon their Backs, then the whole bulk of the Brain lies upon the *Cerebellum*, whereupon all the Pores and Passages being stopped by so much weight, the Spirits are hindered from Influencing the Nerves, called *par vagam*, and the *Intercostal Nerve*, which being thus destitute of Spirit, the Lungs are oppressed, and flag, and cannot perform their Office.

*Ephidrosis*, Sweating.

*Ehippium*, or *Sella Equina*, or *Tarsica*, any part of the Bone *Sphenoides*, wherein the *Pituitary Glandule* is placed.

*Epiala*, a continued Fever, wherein the Patient feels both Heat and Cold at once.

*Epialtes*, the same with *Ephialtes*.

*Epicarpium*, a Medicine applied outwardly, like a Plaster or a *Cataplasme*, applied to the Pulse or Wrist of the hand to drive away intermitting Fevers.

*Epicauma*, a Crusty Ulcer, that sometimes happens to the Black of the Eye.

*Epicerasfica*, Medicines which obtund and temperate sharp Humours.

*Epicheiresis*, the same with *Encheriesis*.

*Epicolica regiones*, or *Laterales*, or *Lumbares*. *Glisson* calls that part *Epicolica*, which lyes



lyes upon the parts of the Gut Colon, whence it has its Name.

*Epicophosis*, the same as *Cophosis*.

*Epicrasis*, a gradual Evacuation of all ill Humours in the Blood.

*Epicrasis*, a judging of a Disease.

*Epicrusis*, a percussion of the soft parts, with light *Ferula's*, an usual Custom amongst the *Japaneses*.

*Epicyema*, a Superfatation, which rarely happens.

*Epidemius*, a common Disease, proceeding from a common Cause, spreading it self over divers Countries, at divers times; such are the Plague, Malignant Fevers, &c. The reason is, that the *Nitre* of the Air, with other Particles that are in it, acquire the Vertue of an *Arcenic*, or a *Sublimate*, as we see in making *Sublimates*; for the Particles of which that consists, if they be given severally, are not so destructive; but taken together, they make a deadly Poyson.

*Epidermis*, see *Cuticula*.

*Epidesis*, the Binding of a Wound to stop the Blood.

*Epidesmus*, a tying of Swathes underneath.

*Epididymis*, or *Paristata*, in Latin *Supergeminalis*, and it is a winding Vessel, making a Figure like the winding of crooked Vessels that are swoln with ill Blood, and is affixed to the Back of the Testicles: Its great-

er Globe is annexed to the Testicles, consisting of one Vessel or Passage above Five Ells long: the lesser Globe is connected to the Vessel that carries the Seed.

*Epigastrium*, the fore-part of the lowermost Belly, whose upper part is called *Hypochondrium*; the middle part *Umbilicalis*; and the lowermost *Hypogastrium*.

*Epigenema*, that which happens to a Disease like a Symptom: Also the order of parts in Generation, which is done successively.

*Epiginesis*, the same that *Epigenema*.

*Epiglossum*, the same with *Laurus Alexandrina*.

*Epiglottis*, the Fifth Cartilage of the *Larynx*, the cover of the opening of the Windpipe: It is also called *Sublinguium*.

*Epigonatis*, the Whirl-bone of the Knee.

*Epilepsia*, or *Morbus Caducus*, because that the persons Affected fall down on a sudden: Or *Hercules*, because it is hard to be cured; also *Lues Deifica*, *Sonticus*, *Comitialis*, *Sacer*, &c. And it is an Interpolated Convulsion of the whole Body, which hurts all Animal Actions, proceeding from an Explosion of Animal Spirits in the Brain, whereby the Persons Affected are suddenly cast upon the ground. This Explosion arises either from an irritation or pricking in the Spirits: Or when

when something *Heterogenous* is intermixed with the Animal Spirits.

*Epilepsia Intestinalis*, is nothing else than a Convulsion, which arises from things, Irritating the Bowels, which often happens to Children.

*Epilepsia Puerorum*, Childrens Convulsions, Infants, and Children are so often seized with Convulsions, that Childrens Convulsions are the Chief, and most frequent of all Convulsions, and they are most inclined to them, the first Month after the Birth, and upon breeding of Teeth, though they may also come at other times, and from other Causes, as from a Sickly or Breeding Nurse; from the Milk Coagulated in the Stomach, from a Fever or Ulcers of the Head, or of other Parts, from Breakings out suddenly, from a change of the Air, or the like.

*Epileptica*, Medicines against an Epilepsy.

*Epilogismus*, the Vote of Physicians.

*Epimelis*, is *Mespilus*.

*Epinyctides*, Pimples that send forth Matter, and are painful, especially in the Night.

*Epiparoxysmus*, when a Patient endures more Fits in a Fever than usual, which happens in inordinate Fevers.

*Epiphanomena*, signs which appear afterwards in Diseases.

*Epiphora*, properly an Inflammation of the Eye; but it is sometimes taken more at large,

for an Inflammation of the whole Body.

*Epiphysis*, *Appendix*, *Adnascencia*, *Additamentum*, signify one Bone that grows to another by simple and immediate Contiguity, though not with so even a Surface, but with some kind of Ingress of one Bone into the Cavity of the other, like that Coarticulation wherewith the Bones form the Joynts, but without any Motion.

*Epiplasma*, the same with *Cataplasma*.

*Epiplöcele*, a Rupture when the Cawl falls into the outward Skin of the Groins.

*Epiplöcomista*, fat big-bellied Men, who have fat huge Cawls; which Writers say, has sometimes hindered Conception in Women; and therefore they are named Cawl-bearers.

*Epiplömphalum*, a Navel Rupture, when it juts out by reason of a swollen Cawl that is fallen down.

*Epiplöon Omentum*, or *Reticula*, the Cawl, a Cover spread over the Intestines, arising from the bottom of the Ventricle, and the back of the Gut Colon; to wit, from the doubling of the *Peritonæum*: It is shaped like a Net, or a Fowlers Bag, and abounds with several Sanguinary Vessels; its use is to cherish the Stomach, and the Guts with its fat.

*Epiporoma*, a hard Callus in the Joynts.

*Episarcidium*, the same with *Anasarca*.

*Epis-*



*Epischion*, the *Os pubis*.

*Episcopales Valvulae*, which are also called *Mitrales* and *Sigmoides*. There are two of them in the *Vena Pulmonaris*, to hinder the Blood from flowing back to the Heart.

*Epifemasia*, the very time that a Disease first seizes a Person, and is properly called *Significatio*.

*Epision*, the place of the Secret Parts, or *Aqualiculus*.

*Episphæria*, windings and turnings in the outer substance of the Brain, that the Sanguiferous Vessels may pass more securely.

*Epispastica*, the same with *Attrahentia*.

*Epistomia*, the utmost gapings and meetings of Vessels.

*Epistropheus*, or *Cardo*, the second Vertebre of the Neck; so called from turning, because the Head turns upon it.

*Epithema*, a Medicine applied outwardly to the more Noble parts of the Body, especially to the Heart and Liver.

*Epneumatosis*, the same that *Expiratio*.

*Epomis*, the upper part of the Shoulder, called also *Acromium*.

*Epomphalum*, a Plaister, or any such thing applied to the Protuberances of the Navel.

*Epsēma*, a Decoction of new Wine till half be boyled away.

*Epulis*, an Excrecence in the Gums which reaches the farthest Axel-Teeth; so that it hinders the opening of the Mouth.

*Epulotica*, the same with *Cicatrizantia*.

*Equisetum*, Horse-tail; this Herb is very Astringent, and therefore is used to cure the Whites, and Fluxes of Blood. One Dram of the Powder, or Four Ounces of the Decoction of it in Wine, being taken Morning and Evening: Three Spoonfuls of the Distill'd Water, taken two or three Mornings, Cures Bleeding, and Ulcers of the Kidnies outwardly applyed; it cures Wounds, even when the Nerves are cut. Or Ulcers of the Lungs, Drink three Ounces of the Decoction made in Water, or two Ounces of the Juice, Morning and Evening: A Dram of the Powder, taken in three Ounces of Plantain-Water, Morning and Evening, for some Days, is commended for a Consumption.

*Eranthemum*, or *Delphinium*, is *Camomilla*.

*Erebinthus*, is *Cicer*.

*Erica*, Heath or Ling.

*Ericerum*, a sort of *Collyrium*.

*Erigerum*, or *Senecio*, *Groundsel*, the Juice of the Herb taken in Beer, or a Decoction of it with Honey, Vomits gently; outwardly applied, it is good for the Inflammations of the Paps, and for the Kings-Evil; 'tis very probable, that it may be useful against Worms, for Farriers use it as a present Remedy for the Bots.

*Erinus*, is a Name given to Various Plants.

Ero-

*Erodentia*, Medicines which gnaw and prey upon the Flesh, with their Acute Particles.

*Ericerum*, a sort of Wash for the Mouth.

*Erpes*, see *Herpes*.

*Errhinum*, barbarously called *Nasale*, a Medicine which being made like a Pyramid, is put up the Nostrils, and cleanses the Brain of Viscous Humours, especially without sneezing: And it is either *Liquid*, *Soft* or *Solid*. The *Liquid* is made of the juices of *Cephalick* cleansing Herbs, Extracted by Wine or other Liquor, to which Spirit of Wine is sometimes added. Or of a Decoction of fit Simples, to which are added sometimes Juices, Hony, Syrup, and Powders too. The *soft* is made of Powders, with Hony, Oyl, or Juices, boiled to a kind of Ointment. The *Solid*, is given either in form of a Powder, and that has place especially in Medicines which provoke sneezing; or in a form of a Pellet, and it is called *Nasale*, and is prepared of fit Powders mixed with Viscid Extractions from Seeds, Gums, Roots, &c. with Wax, or with Turpentine.

*Eruca*, Rocket, this Herb is Acid, and Hot, and much of the same Virtue, with Cresses, 'tis mixt with Sallads, especially in the Winter time, when Cresses are scarce; wherefore 'tis called Winter-Cress; wild Rocket is hot and dry, and chiefly used to stimulate Venery, and for pre-

servation against Apoplexies; outwardly applied, it extracts Splinters of Bones.

*Eruetatio*, see *Ruētatio*.

*Ervilla*, and *Ervum*, is a sort of the lesser Pulse.

*Eryngium*, and *Eringium*, a sort of Carduus, called *Eringo* or Sea-Holly; tis epatick, nephretick and Alexipharmick, it forces Urine, and the Courses, it expels Wind and eases Gripes, and cures the Jaundice; the Roots of it candied, are accounted excellent Sweet-Meats, and are provocatives to Venery, and are good preservatives against the Plague, and contagion of the Air, and are good for Consumptive People; the Root candied cures a Gonorrhœa, and is useful in the French-Pox, and used in the form of a Cataplasme and applied to the Belly, prevents abortion.

*Erysimum* Hedge-Mustard; a Decoction of this Herb in Wine, is good in the Cholick, the Syrup of it is much in use, and is an excellent Medicine for Coughs, and other Diseases of the Lungs.

*Erysipelas*, St. Anthony's-Fire, is a swelling in the Skin, or any other Fleshly or Membraneous part, red, broad, not spreading high, nor beating, but attended with a pricking sort of a pain, arising from a sharp, and frequently a Sulphureous Blood. I take the cause of it not to be the Blood, but a serous sweating, which is sharp and sulphureous, and



and flows from the Fibres themselves.

*Erysipelatodes*, a swelling like an *Erysipelas*, or a bastard *Erysipelas*.

*Erythremata*, red Spots like Flea-bites, common in Pestilential Fevers.

*Erythroides Membrana*, a red Membrane of the Testicles, the first of the proper Tunics.

*Eschara*, a Crust or Shell brought over an Ulcer, or raised with a Seering-Iron.

*Escharoticum*, a Seerin Ir on Fire, or the like; which burns the Skin and Flesh into a crusty Substance.

*Esculus*, see *Æsculus*.

*Escura*, the same that *Eschara*.

*Essentia*, Essence, in accurate speaking, signifies the *Balsamic* part of any thing separated from the thicker matter, so that when ever this is done by means of Extraction, the *Balsamic* part is called Essence by way of Eminence; otherwise sometimes, thickned Juices are called Essences. But 'tis better to call these by their own Name, to avoid Confusion. Some call Compounds of Oyl and Sugar, Essences: But it is an abuse of the word.

*Essentia Quinta*, or *Clyffus*, Quintessence, a Medicine made of the entire Energetical and Active Particles of its Ingredients.

*Essere*, *Sora*, & *Sare*, little Pushes or Wheals, something red and hard, which quickly

Infect the whole Body with a violent Itching, as if one were stung with Bees, or Wasps, or Flies, or Nettles; yet they vanish after a little time, and leave the Skin as smooth and well-coloured as before. This Disease differs from an *Epinyctis* in this, that an *Epinyctis* Sweats out Matter; but an *Esclere* does not.

*Esthiomenos*, a Winding Inflammation that consumes the parts: It proceeds from this, that the little Pappy Substance of the Skin, keeps a certain sharp Humour in it, which for want of Perspiration, corrupts and gnaws not only the Skin with its Acrimony, but the parts which are under it.

*Esula*, a sort of *Tithymal*.

*Ethmoides*, the Bone which resembles a Sieve, placed above the inner part of the Nose, and full of little Holes to receive the Serous and Pituitous Humours from the soft Pappy Processes of the Brain.

*Evacuatio*, Evacuation, is either of the *Blood*, when it abounds too much, as in a *Plethora*, where opening a Vein is requisite. Or of ill Humours in the Blood, and the *Primæ Viæ*, as they call them, which is done by Purging or Vomiting.

*Evaporatio*, the same with *Diaphoresis*. Also when Juices or other moist Substances, are evaporated till they become of a better Consistence.

*Euchora*, a good colour and temper of the Skin.

*Euchylos*, he that abounds with good Juices or Humours. It is also said of Aliments which afford good Nourishment.

*Euchymia*, an excellent temper of the Blood.

*Eucrasia*, an excellent temper of the parts of the Body.

*Eudiapnustes*, he that has a good *Diaphoresis*, or Perspiration.

*Euectica*, the same with *Gymnastica*, or that part of Physick which teaches how to acquire a good Habit of Body.

*Euelces*, one that is troubled with Ulcers, easie to be cured.

*Euexia*, a good sound Habit of Body.

*Euforbium*, is a concreted Juice, that is very Acid: You must chuse, that which is pure Yellow and Acrid, which being just touch'd by the Tongue, Heats the Mouth a great while after, but it grows Milder by time, and therefore when it is fresh, it ought to be used with great Caution; it wonderfully purges Watery Humours from the whole Body, but it is a Churlish Medicine, for besides the Malignant Propriety of its Substance, it has an Inflaming Faculty; and *Hofman* is of the Opinion, that *Euforbium* ought not to be taken inwardly; 'tis much used for the Caries of Bones, and for Wounds, by the way of outward Application, but Care must be taken, that it be not sprinkled upon Ulcers of

the Jaws, Nostrils, Palate, and Tongue, or upon those Places, where Tendons or Nerves, are exposed Naked, least by Velicating, and biting of them; it should occasion dangerous Symptoms.

*Eufrasia*, the same with *Euphrasia*.

*Eugeos*, the Womb, so called, from its Analogy to fruitful Ground: The *Hymen* is also so called.

*Euodes*, a sweet smell of Excrements.

*Euonimus*, the Spindle-Tree, three or four of the Berries, Vomit and purge; Women use the Powder of the Berries to kill Lice; the whole Tree has a strong and unpleasant smell.

*Euosma*, the same with *Euodes*.

*Eupatorium*, Hemp-Agrimony, 'tis Epatick and Vulnerary; 'tis chiefly used for an ill Habit of Body, for Catarrhs, and Coughs, for Obstructions, and the Jaundice.

*Eupathia*, an easiness in suffering.

*Eupepsia*, an easie Concoction.

*Euforbium*, a concreted Gummy Juice, drawn from the *Lybian Ferula*, being cut. There are Two sorts of it, One Yellow and Clear, in hollow Drops as big as Peas, resembling *Sarcocol*. Another in Bladders, of a white Body, and almost like Glass.

*Euphoria*, the same with *Eupathia*.



*Euphrasia*, and *Euphrasia*, and *Eufrafia*, Eye-bright, the Herb Eye-bright, which way soever it is taken, either in a Powder by it self, or in White-Wine, or the Juice, or the Distilled Water, wonderfully strengthens the Eyes, and repairs a weak Sight; 'tis applied outwardly, being bruised for Inflammations, and Dimness of Sight, or the Juice is droped into the Eye, but especially the Water, the *Oculists*, in *England*, and beyond Sea use the Herb in Sallets, in Broths, in Bread, and in Table-Beer, and apply it outwardly in Fomentations, and other external Medicines for the Eyes. *Fabritius Hildanus*, who is an Author of the first Rank, says that the Vertues of Eye-bright, are so effectual in weakness of Sight, that he had observed some of Seventy Years of Age, to have received their Sight (which they had lost by long Watching, and much Study) by the use of it.

*Euphrosine*, the same with *Euphrasia*.

*Eupnoea*, a right natural Respiration.

*Euporia*, an easiness in preparing Medicines, or their easie Operation.

*Eurythmus*, an excellent natural Pulse.

*Eusacros*, one that is well fleshed.

*Eusemia*, a *Crisis*, excellently well judged.

*Eusitia*, a good Appetite.

*Eusplanchnos*, he whose *Viscera* are strong and in a good Temper.

*Eustomachus*, a good Stomach; as also Meat convenient for it.

*Euthanasia*, a soft easie Passage out of the World.

*Euthyporos*, a going upright.

*Euthropia*, a right Nutrition of the Body.

*Eutocos*, she that is Fruitful, and brings forth with ease.

*Eutonos*, one that is strong and lusty.

*Eutrophia*, a due Nourishment of the Body.

*Exacerbatio*, see *Paroxysmus*.

*Exæresis*, the extracting of things out of the Body that are hurtful to it.

*Exagium*, a Weight of the Ancients, being four Scruples.

*Exaltatio*, or *Sublimatio*, an Operation whereby a thing being changed in its natural Qualification, is elevated to an higher degree of Vertue and Substance; or it is a Subtilizing of things by gradually Dissolving them, and Exalting them into a purer and higher degree of their own Qualities: and it is done either by Circulation, or Ablution.

*Examblosis*, the same with *Abortus*.

*Exanastomocis*, an opening of the Extremity of Vessels.

*Exanthema*, a certain Efflorescence upon the Skin of the Head, like those which appear in the Skin of the whole Body: It is described two ways by *Sener-*

*tus* ; one is, that at least it changes the colour of the Skin, as in continued Malignant Fevers ; wherein the Skin is spotted as with Flea-bites ; the other is, when certain little swellings break out in the Skin, which may be called *Papille*.

*Exarthrema*, the same with *Luxatio*.

*Exarticulatio*, the same with *Luxatio*.

*Excathisma*, or *Semicupium*, a Bath of hot Water.

*Excidentia*, or *Exotosis*, the same with *Luxatio*.

*Exceptio*, the Incorporation or Mixture of dry Powders with some moisture or other ; thus Electuaries are made, Powders and Pulps are mixed with Honey, or Syrup : And the Powder of Pills with Syrup, Honey, Wine, or Juice.

*Excipulum Chymicum*, see *Receptaculum Chymicum*.

*Excisio*, or *Eccope*, the same with *Extirpatio*.

*Excipulum*, the same with *Recipiens*.

*Excoriatio*, the same with *Darsis*.

*Excorticatio*, the taking off the outward Bark of Roots, Fruit, Seeds, &c.

*Excrescentia*, the same with *Hypensarcosis*.

*Excretio*, see *Excrementa*.

*Excrementa*, *Excrements*, are whatsoever is separated from the Aliments after Concoction, and is to be thrown out of the Body ; as the moi-

sture in the Mouth, Spittle, Snot, Milk, Bile, Sweat, the Wax of the Ears, the *Excrements* of the Belly and Bladder. The Action it self is call'd *Excretio*.

*Exelcismus*, a bringing of the Bones from the surface downward.

*Exercitatio*, a vehement and voluntary Motion of Humane Body, attended with an Alteration in Breathing, undertook either for preserving, or acquiring Health.

*Exercitium*, a Motion whereby the Body is agitated in order to Health ; and it is Threefold. 1. What proceeds only from things *Extrinsic* ; as in Riding, Navigation, &c. 2. What proceeds partly from other things, partly from those who are moved, as in Gladiators, and Wrestlers. 3. what comes from those only, who exercise, as in Walking, and the Ball ; and best of all in Hand Ball : The end of Exercise is Threefold likewise ; either Heat, Sweat, or Breath ;

*Exercise*, is a most powerful, and prevalent thing to preserve Health, being that which purges, and drives away the superfluous Humours of the Body ; there be many sorts of exercise, as Walking, Riding in a Coach, or Horse-back ; the temperate Exercise, is that which contributes much to Health, for it corroborates the natural Health, waists Superfluities, enlivens Youths, cheers old Age, hinders Fulness, fortifies the Senses, renders



ders the Body light and Agile, strengthens the Nerves, and all the Joints, for the exercised parts become more robust, helps Digestion, keeps the passages of the Body open; the light Exercises, are Fishing, Fowling, and the like, which also clear the Mind, the best time for Exercise is before Meals, having first evacuated the Excrements of the Belly, and of the Bladder, and after violent Exercise, one ought to beware of catching cold, for motion and exercise, having opened the Pores, cold easily enters therein, bringing along with it Catarrhs, and other infirmities. Exercises are best in the open Air.

*Exalatio*, see *Evaporatio*.

*Exinanitio*, see *Evacuatio*.

*Exiscios*, when the *Os Femoris* is out of Joint.

*Exomphalos*, a Protuberance of the Navel, common to Infants.

*Exophthalmia*, a Protuberance of the Eye, out of its natural Position.

*Exostosis*, a Protuberance of the Bones out of their Natural place.

*Expiratio*, an Alternate Contraction of the Chest, whereby the Air, together with Fuliginous Vapours is expelled by the Wind-pipe; the cause of Expiration does not seem to consist in the contraction of the Chest, but in the Relaxation of the Tunic of the upper part of the Gullet, and the Wind pipe; for take that away, and you

take away the Motion of the Chest, and Abdomen.

*Exploratorium*, the same with *Specillum*.

*Explosio*, an Action of the Spirits, whereby the Nerves are suddenly Contracted; the reason is, That some *Heterogeneous Particles* are mixed with the Animal Spirits, or that they are driven into a Confusion, like Gun-powder out of a Gun.

*Expulsio*, the same with *vis Expultrix*.

*Expultrix vis*, according to the Ancients, was that Faculty which expell'd the Excrements. But we need not have recourse to those blind Faculties, since we know that this is performed by the Animal Spirits, which cause the *Peristaltic Motion* of the Guts.

*Exsolutio*, the same with *Eclipsis*.

*Expiratio*, the alternate Contraction of the Breast, whereby the Air, together with fuliginous Vapours, is driven out through the *Asperia Arteria*.

*Exsuccatio*, the same with *Ecchymoma*.

*Extasis*, a depravation of the Judgement and Imagination, familiar to Mad and Melancholy.

*Exstasis*, the same that *Extasis*.

*Exsudatio*, the same with *Ephidrosis*.

*Exsufflatio*, the same with *Ecphysefis*.

*Extā*, the same with *Viscera*.

*Extenuatio*, the Leanness of the whole Body.

*Extergentia*, see *Abstergentia*.

*Extinctio*, a quenching.

*Extirpatio*, the cutting off of a part, by reason of a Cancer, or Blasting : It is best to cut it off Two, Three, or more Fingers breadths from the Joynt, unless the Mortification have reached the upper parts of the Arms, or Thigh; for here we are forced to chuse the Joynt it self : It is a surer way to make the Excision in a sound part, though it be more painful.

*Extractio*, a Separating of the subtile parts of a mixed Body, from the more gross : For Example, when the strength of any Medicine is Extracted by Spirit of Wine, that which is left after the Evaporation of the *Menstruum* is called the Extract.

*Extractum*, that pure, unmixed, and efficacious Substance, which by the help of some Liquor, is separated from the duller and more unactive parts.

*Extracts*, may be prepared of any thing, almost that belongs to the *Materia Medica*, or of any Medicine whether it be Simple as Herbs, Flowers, Seeds, and the like, or compound, as Species, Pills, and the like; which is wont to communicate a Tincture, to the *Menstruum*, wherein it is infused.

*Extuberatio*, the same with *Apophysis*.

*Exumbilicatio*, see *Excomphala*.

los.

*Exulceratio*, a Solution of continued parts, proceeding from some gnawing Matter, and in soft parts of the Body, attended with a loss of their quantity. It differs from an *Abscessus* in this, that an *Abscessus* is occasioned by a *Crisis*. An Exulceration is either great, little, broad, short, narrow, strait, transverse, winding, equal, unequal, deep, &c.

*Exumbilicatio*, is *Hernia umbilicali*.

*Exustio*, a burning.

*Ezula*, see *Esula*.

## F

**F** In the end of Prescriptions, signifies *Fiat*, as F.S. A. *Fiat Secundum Artem*.

*Faba*, a Bean, Beans are very nourishing; the distill'd Water of the Flowers, provokes Urine, and is much used for beautifying the Face, and taketh Spots from thence, for the Gravel, make a Lee of the Aches, strain it and sweeten it with Sugar; take six Ounces, with twenty Drops of Tincture of Cinnamon in it. One that voided Blood by Stool, three or four Months, was cured by eating red Beans boyl'd in Milk, Morning and Evening, when other Medicines would do no good, but but they are windy, and occasion troublesome Dreames, the French-Bean is the least windy.

*Fabaria*, see *Telephium*.

*Facies*, the Face.

*Facies*,



*Facies Hypocratica*, when the Nostrils are sharp, the Eyes hollow, the Temples low, the Laps of the Ears contracted, and the Lobs Inversed, the Skin about the Forehead hard and dry; the Complexion pale, livid, of a leaden Colour, or Black.

*Facultas*, an Action in Man, which is performed, either by the Body alone, or by both Body and Mind : Faculties are either *Natural*, which depends upon the *Cerebellum* ; Or *Animal*, which depend upon the Brain. The Ancients made three Faculties, *Natural*, *Vital*, and *Animal* : But the *Vital* belongs to the *Natural*.

*Facula*, see *Fecula*.

*Feces*, see *Excrementa*.

*Fex* or *Faces*, Dregs, Lees or Grounds, which settle to the bottom after the Fermentation of Liquors.

*Fagitriticum* and *Fagotriticum*, the same with *Fagopyrum*

*Fagopyrum*, Buck-Wheat.

*Fagus*, the Beech-Tree, the Leaves of the Beech-Tree, bruised and applied to hot swellings, does disperse them; the Water contained in old hollow Oaks, and Beech-Trees cures the Itch in Men, and Cattle, when they are *Mangy*.

*Falx*, a doubling of the *Dura Mater*, like a Sickle, annexed below to the Third Cavity, whereby the Brain is divided into the Right and Left *Hemisphere*.

*Fames*, Hunger, is either

*Natural*, which is a desire of Food, when an Animal from a Vellication of a Nerve of the *par vagam*, and the Intercoastal in the Stomach, which proceeds from an Acid Humour, carried thither by the *Celiac Arteries*, or *Glandulous Tunic*, is excited to seek for Food as a Remedy to allay that Vellication ; or it is *Praternatural*, which is either depraved, as longing in Women with Child ; or it is a *Canine Appetite*, want of Appetite, &c.

*Fames Canina*, see *Cynodes Orexis*,

*Farcinialis Tunica*, the same that *Allantoides*.

*Farfara*, is *Tussilago*.

*Farfarus*, is *Populus Alba*.

*Farina*, Meal.

*Fascia*, a Swathe, is a long Band, moderately abroad, which Chyrurgeons use : Swathes are wound up ; long, and all of a breadth : Others are cut, which are indeed of one piece of Linnen, but that cut either at the ends or middle : Others sewed together, which consists of Swathes and Thongs of several ends, and likes several Swathes. Others are longer, some shorter ; and others broader, some narrower.

*Fascia Lata*, *Facialis Musculus*, see *Membranofus Musculus*.

*Fasciatio*, a binding of Swathes about a Limb that is to be Cured.

*Fasciculus*, see *Manipulus*.

*Faselus*, see *Faseolus*.

*Faslidium Cibi*, the same that *Anorexia*.

*Faucus*, and *Fruen*, the same as *Pharynx*.

*Favus*, see in *Achor*.

*Febrifugum*, a Remedy against a Fever.

*Febris*, a Fever, is an inordinate Motion, and too great an Effervescence of the Blood, attended with Cold first, and afterwards with Heat, Thirst, and other Symptoms, where-with the Animal *Oeconomy* is variously disturbed. Fevers in general are divided into Intermittent, Continued, Continent, and Symptomatical. *Scotus* in his Magick assures us, *That the Blood in a Fever has Worms in it.*

*Febris ungarica theriodes*, or *Lues pannonia*, a Pestilence of Hungary.

*Fecula*, Dust that subsides in the squeezing of certain Vegetables, as in *Brionie*, *Aron*, &c.

*Fegopyrum*, the same with *Fagopyrum*.

*Fell* see *Bilis*.

*Femen*, see *Femur*.

*Femur*, and *Femen*, the Thigh, the part from the Buttocks to the Knee, it is so called from bearing, because it holds up, and sustains an Animal; it consists but of one Bone, but that the great and longest in the whole Body, whose External and fore-part is gibbous or rising; but the Internal hinder-part, flat and bending. *Grammarians* make *Femen* to be the hinder fleshy

part; and *Femur* the former outward part.

*Fenestra*, Two Holes in the Hollow of the Ear, adjoining to the *Tympanum*; one called *Ovale*, the other *Rotundum*.

*Fermentatio*, an Intestine Motion of Particles, or of the Principles of any Body, tending to Perfection, or a Change: And it is either *Natural*, which comes of its one accord, as in Natural Actions; or *Artificial*, which we make, as we say in Beer, Wine, Bread, &c.

*Ferrum equinum*, a sort of lesser Pulse.

*Ferula*, little light Chips, or Planes, which are made of different Matter, according to the nature and necessities of the Places to which they are applied; as of Barks of Trees, of the Bark of the Herb *Sagapene*, in Latin *Ferula*; whence they have their Name: They are made of Firr, Paper glewed together, Leather, &c. which are applied to Bones that have been loosened, or disjoyned, after they are set again.

*Ferulago*, the same with *Ferula*.

*Festuca*, a sort of Breadcorn.

*Fibra Auris*, the same with *Lobus Auris*.

*Fibra*, *Fibres*, are little round oblong Vessels; and are either *Musculous* or *Nervous*: The *Nervous* are such as have no Valves, and by which the Spirits flow conveniently from the Nerves to the several parts: The *Musculous* Fibres receive the Blood from the Arteries, and discharge them-



themselves into the Veins, and have a great many Valves, they are called long, round, or oblique, from the Situation. Some small Threads interwoven with Trees and Leaves are called Fibres too ; and so are the small Threads which stick to their Roots.

*Fibrillæ*, are the smallest-Threads, whereof Fibres consist.

*Fibula*, the Ancients mention them ; for if there be a Wound in the Flesh, says *Celsus*, that gapes, and cannot easily be closed, it is improper to sew it, you must apply a *Fibula* ; but because this way of closing the gaping of Wounds by *Fibula*'s was so usual amongst the Ancients, they have not been at all solicitous in describing either their Matter or Form. *Guido* tells us, that they made these *Fibula*'s of Iron Circles as it were, or Semi-circles crooked backward on both sides, the Hooks whereof being fastned on both sides to the gaping Wound, answered exactly one another ; but since this must be an unsupportable pain to the poor Patient, it is hardly credible, that they meant any such thing by their *Fibula*'s. The Opinion of *Fallopins* is more probable, who tells us, That it was only a sowing up the Wound with a Needle and Thread, which is commonly used at this day. *Sanctorius* writes thus, We need not Discourse much of *Fibula*'s, since the use of them is almost out

of Doors ; and though the Ancients have not described them, yet they forbear not to acquaint us how to use them ; as *Argentarius* falsely imagines. For not only Physicians, but some of the Ancients knew the form of them, since *Corn. Celsus* has informed us, That *Fibula*'s as well as *Sutures* were made of a Needle-full of soft untwisted Silk or Thread, wherewith they sowed the Gaping Lips of the Wound together. Some call *Acia*, or this Needleful of Thread, *Vinculum*, *Ligatura*, *Colligatio*, *Obligatio*, *Ligamentum* ; all which signifie tying or binding. Whoever would be farther informed in this particular, may consult the incomparable *Rodius*, in his Discourse about *Acia*.

*Fibula*, the lesser Bone of the Shank, it seems to joyn the Muscles of the Leg like a Button or Clasp, in Latin *Fibula* ; it is the hinder Bone betwixt the Knee and the Foot, smaller than the other Bone, called *Tibia*, and fastened outwardly to it ; as the Bone called *Radius* in the Arm is to the Cubit : Its round Head does not extend as far as the Knee upward, but downward ; it goes farther than the other Bone called *Tibia*, and therefore is altogether as long a Bone as the *Tibia*. They part in the middle, because the Muscles of the Feet are placed there ; in which interval, a slender broad Ligament joyns them together length-ways. It is joyned likewise to the *Tibia* with a common



common Ligament above and below ; as it tends acutely downwards, it has an Appendix belonging to it, which growing thicker, and thicker, makes a Process, called *Malleolus Externus*.

*Ficus*, Excrescencies about the Fundament and other parts, like Figs ; if they grow big, then they are called *Ficus*, or *Sycoses*.

*Figentia*, such things as tame Volatils, and consenter Acids.

*Filago*, a sort of Cud-Weed.

*Filicula*, is *Tricomanes*.

*Filipendula*, common Drop-Wort, the Root attenuates, and is somewhat astringent, a Decoction of it provokes Urine, and expels Gravel, it cures the Heat of Urine, and takes off the difficulty of it ; the Powder of the Root and the Juice of it, is commended by some in the falling sickness, 'tis excellent for the Whites, and the immoderate Flux of the Child-bed Purgations, the Dose is one Dram of the Root in Wine ; it also cures the Bloody Flux and Ruptures.

*Filius ante Patrem*, this is said of a sort of *Lysimachium*, or Saffron *Pulsatilla*, and other Plants, whose Flowers come out before the Leaves.

*Filix*, Fern, the Roots of Male-fern is reckon'd injurious to Women, occasions Barrenness, hinders Conception, and causes Abortion ; 'tis peculiarly good for the Rickets; the Ashes of the Male and Female Fern, are made up by some with Water, to wash their Cloaths with them,

having first dried them in the Sun, and burn them in a light fire, till they are red hot ; the Powder of the Root of female Fern, taken in Water and Honey, kills the Broad long Worms of the Belly ; a Dram of it being taken at a time, the Juice of the Root, is good for Burns, the Root of flowering Fern, cures Ruptures and Ulcers, and is good in the Cholick, and for Diseases of the Spleen, the whitish part of the Root, is very effectual for Bruises, and those that are wounded, it being boyl'd in some Liquor, 'tis also excellent for the Rickets.

*Filtratio*, the Percolating any Liquor through a woollen Cloth, or course Paper.

*Filtrum*, a woollen Cloth, or blotting Paper, through which Liquors are strained to Clarifie : As through a *Manica Hippocratis*, a Wine-sack which draws Wine from the Dregs.

*Fimbria*, are the extremities of Garments, from whence leaves of Herbs, are said to be fimbriated, when they have a fringe about them.

*Fissula ossis*, a fracture of a Bone length ways.

*Fistatium*, the same with *Pistacium*.

*Fistula*, a strait long Cavity, or a winding narrow and callous Ulcer, of difficult Cure ; proceeding for the most from an Aposteme. *Fistula's* differ from winding Ulcers in this, that *Fistula's* are callous and hard, but Ulcers are not.

*Fistula*,



*Fistula Lacrymalis*, when the *Punctum Lacrymale*, the little hole in the Bone of the Nose, through which the Liquid Matter passes to the Nostrils, is grown hard and callous, from an Ulcer of a *Caruncula*, placed at the greater corner of the Eye, by which means there happens a continual Defluxion of Tears.

*Fistula Pulmonis*, the same that *Asperia Arteria*.

*Fistula Sacra*, that part of the Back-bone which is Perforated.

*Fistula Urinaria*, the same with *Urethra*.

*Fistularia*, a sort of *Cristagalli*.

*Fixa*, such things as cannot be Elevated or Exalted by Fire.

*Fixatio*, the Fixing of any Volatile Substance, that it may not Flie away.

*Flaggellæ*, the tops of Trees.

*Flammula*, see *Batrachium*.

*Flatus*, Effervescencies excited in the Body from Wind let in, or from flatulent Meats, or from the Bile and Pancreatick Juice mixed together, whence Wind and Noise.

*Flores Chymici*, the Subtler parts of the Body, separated from the grosser by Sublimation, in a dry Form.

*Flos Februarii*, is *Leucoion Album*.

*Flos Frumentorum*, see *Cyanus*.

*Fluor Albus*, or *Fluor Uterinus*, is a continual Evacuation of corrupt Humours from the Womb, or the Pores in the *Vagina*.

*Fluor Muliebris*, see *Fluor Albus*.

*Fluor Uterinus*, see *Fluor Albus*.

*Fluxio*, the same with *Catarhus*.

*Fluxus Chylosus*, the same with *Celiaca passio*.

*Fluxus Hepaticus*, a kind of Dysentery, wherein black shining Blood, and too long rosted as it were, is driven out of the Guts by the Fundament: It is sometimes taken for a Dysentery, wherein serous sharp Blood is evacuated.

*Focile Majus*, the greater Bone of the Cubit called *Ulna*; or the greater bone of the Leg called *Tibia*.

*Focile Minus*, the lesser Bone of the Cubit called *Radius*; or the lesser bone of the Leg, called *Fibula*.

*Focus*, some place in the Menterie and other parts, whence they formerly deduced the Original of Fevers.

*Fodina*, the less Labyrinth in the bone of the Ears.

*Fæcula*, see *Fecula*.

*Famina*, see *Modiolus*.

*Foeniculum*, Fennel, the Powder of the Seed taken daily in the Morning, fasting with Sugar, clears the Sight wonderfully, the Seed strengthens the Stomack, and takes off Nauseousness, and being mixt with Pectoral medicines; it releives the Lungs, the leaves boil'd in barley water increase nurses milk, a Decoction of the leaves and seeds, asswages nephritick pains, forces

forces urine, and expels gravel, the whole herb boild in broths, is reckon'd good to prevent over fatness.

*Foenum hay.*

*Foenum Grecum.* and *Foenigrecum*, *Fenugreek* the Flower of the Seed, which is only in use, mollifies, digest, ripens, diffuses, and is anodine, and the use of it is so frequent, that there is scarce a Pultels, made without it or its *Mucilage*, 'tis also often used in *Emollient* Clisters, for the *Musilaginous* substance blunts the *Acrimony* of the humours, and keeps the Guts from *Erosion*.

*Fætor, oris*, a stinking Breath, proceeds from the Filth about the Teeth and Gums: Sometimes from the Lungs, and a Consumptive or Scorbutick Blood.

*Fœtus*, immediately after the Woman has conceiv'd; it is called an *Embryo*. Afterwards when there is a perfect Formation, it is properly called the *Fœtus*.

*Foliac eum Ornamentum*, is the Fringe in the Extremity of the *Fallopian* tube.

*Folium Indicum*, the same with *Malabathrum*.

*Folliculus Fellis*, a little Bladder fastned to the Concave-part of the Liver, which receives the Bile, which in proper time empties itself into the Gut *Duodenum*, by a *Ductus*, or Passage called *Choledochus*.

*Fomentum*, that which applied to the Body, cherishes and

warms it; and it is Twofold, either wet or dry; the latter is a Decoction applied to several parts of the Body for to cherish it, by the help of a Linnen or Woollen Cloth, a Sponge, Bladder, &c.

*Fontanella*, Issues are little Ulcers which Chyrurgions make in sound parts of the Body, to Evacuate bad Humours, Cure Diseases, or prevent them. Issues are made either with an Actual or a Potential Seering Iron, with a Lance, and a pair of Scissers: You must always observe to make Issues betwixt Two Muscles.

*Fontalis*, the same with *Potamogeton*.

*Fonticuli*, the same with *Fontanella*.

*Forceps*, an Instrument where-with Dead and corrupt parts, (also things besides, or against Nature) are seized, cut off, or pulled out; they are of several shapes, as long, crooked with Teeth, with Becks, in fashion of an half Moon, such as will open the Mouth, or the Womb; and by which you may see into either of them; which according to the difference of their shape, are of different use.

*Forfex*, an Instrument to pull out Teeth with.

*Formica*, a sort of Wart, callous and black, broad at the bottom, and painful when 'tis cut; like the biting of a Pismire, from whence it has its Name.

*Formicans*



*Formicans Pulsus*, an unequal Pulse, resembling the motion of Pismires.

*Formicatio*, see in *Formica*.

*Formix*, the same that *Ethiomenos Herpes*, or *Noli me tangere*, or *Lupus*.

*Formula*, a Physicians Prescription, which the Apothecaries prepare accordingly.

*Fornix*, the Callous Substance of the Brain; so called, because it seems to sustain the Cavities of the Ventricles, and the bulk of the impending Brain, like an Arch or Vault.

*Fossa Magna*, the Interior Cavity of the *Pudendum Muliebre*.

*Fotus*, the same with *Fomentum*.

*Fovea Cordis*, the same with *Anticardium*.

*Fractura Ossis*, the breaking of a Bone, is a Solution of the *Continuum*, in the hard parts of the Body, which is done by a hard External Instrument, forcibly impell'd upon the part; the differences whereof are taken from the Form, the Part, and the Accidents of it.

*Frænulum*, a Membraneous Ligament under the Tongue; in New-born Children it sometimes spreads over the whole under-side of the Tongue, that the Midwife sometimes is forced to pull it asunder with her Nail, (which yet ought not to be allow'd of) or the Chyrurgion with his Penknife.

*Frænulum*, or *Frænum penis*, is a Membrane which tyes the

Fore-skin to the Nut of the Yard.

*Fragaria*, Straw-berry, the fruit cools and moistens; the distil'd water, of it comforts the Heart, purges the Blood, and cures Ulcers of the Mouth, and is good in a Quince; the Mouth being gargled with it; 'tis *Diuretick*, and expectorates those that are troubled with hot pushes in the Face, or a dry itch in the Body, should take two Spoonfuls of the Water every Morning, the same quantity at the same time, is good for such as have the Stone, for it cools the Reins, and expels gravel, a Decoction of the whole herb, is very good for the jaundice.

*Frangula*, see *Alnus Nigra*.

*Fraxinella*, white dittany, the Root which in a manner, is only used is *Cardiack*, and *Alexipharmick*, 'tis a good Preservative against the Plague, taken any way; and is reckon'd good against Poyson, and the biting of Venomous Creatures, it kills Worms, a Dram of it being taken at a time, 'tis used in cold diseases of the Womb; and to force the courses and urine, it hastens delivery, expels the *Secundine*, and a dead Child, two Drams of it being taking at a time in wine, 'tis also good for the gripes and gravel; and is mixt with *Vulnerary* potions for the falling Sickness and diseases of the head, the Roman women make a *Cosmetick* of the distil'd water, and they also use it for

*Infla-*

*Inflammations* of the Eyes, the Cods, and Flowers being touch'd occasion itching, and in hot Countries burn the Skin; 'tis one of the ingredients of the *Orvietan*, so much cried up by some.

*Fraxinus Arbor*, the Ash-tree, the Seed of the Ash, powdered, and taken in wine, forces urine, the juice of three or four leaves taken every Morning, makes those lean that are fat. The Bark and the Wood dry and attenuate, and are supposed to soften the hardness of the Spleen; by a *Specifick* quality, the juice of the leaves and tender twigs, taken in the Morning daily in a small quantity, is said to do good in drop-sies, one dram of the Seeds powder'd and taken in wine, is also beneficial in the Drop-sie, the Salt of it provokes sweat and urine.

*Fricatio*, is Two-fold, Dry and Moist: Dry, when the Body or any part of it is rubb'd with the Hands, or dry Towels. Moist, is either with Water or Oyl, or both mix'd together.

*Frons*, the Forehead, is the upper part of the Face.

*Fritillaria*, *Frittillary*.

*Frontale*, an External Medicine, frequently applied to the Forehead, for a pain or heat in the Head: It is made for the most part of Herbs, Flowers, Seeds, Meal, moistened with Vinegar of Roses.

*Fruetus*, Fruit.

*Fruentum*, Bread-corn.

*Frutex*, see *Thamnos*.

*Fucus*, a Sea herb.

*Fuligo*, the same with *Aporrhæa*.

*Fulminatio*, the same with *Detonatio*.

*Fumaria*, *Fumetory*, it purges Choler and purifies the Blood, and is much used for a Leprosie, the Itch, and other diseases of the Skin; 'tis likewise commended for the *French-Pox*, it opens obstructions of the Liver, and cures the jaundice; it is much used in whey in the spring time, 'tis also good for the Scurvy, the juice or water, of it dropped into the eyes, cures dimness of sight, being mixt with treacle, it is good for the plague; an ointment made of the juice of *Fumetory*, and of sharp pointed dock, and a little vinegar cures the itch.

*Fumigatio Chymica*, is an erosion of Metal by Smoak or Vapour.

*Fumus Terra*, the same with *Fumaria*.

*Functio*, the same with *Aetio*.

*Funda Galeni*, a Swathe divided into Four parts; useful in Accidents that happen to the Jaw-bone.

*Fungus*, a Mushroom or Toad-stool, which either grows from Trees and Shrubs, or immediately comes forth of the Earth.

*Fungus*, soft spongie Flesh which grows upon Wounds.

*Furculus*,



*Funiculus*, *Intestinum*, *Laqueus*, or *Ductus Umbilicalis*, the the Navel-string, is a Membranous Channel or Conduct in a *Fœtus*, which reaches from the Navel, to the *Placenta* in the Womb; it contains Two Arteries, one Vein, and the Urinarie passage in the *Fœtus*.

*Funis Arborum*, is *Smilax Levis*.

*Furcale os*, the same with *Furcula*.

*Furcula Superior*, the upper bone of the *Sternum*, or Breast bone. Others call it *Jugulum*.

*Furcella*, the same that *Furcula*.

*Furfuratio*, when Dandriff falls from the Head in Comb-ing. It comes for the most part from that Skin which is under the Hair; also from the Beard, and Eye brows.

*Furnus*, a Furnace or a place where a Fire is conveniently kept for Chymical uses: And it is either open or covered.

*Furor*, the same with *Mania*.

*Furor Uterinus*, an unseemly Distemper, which is wont to seize upon Maids; especially those of riper Years, and sometimes Widows too. They who are troubled with it, throw off the Veil of common Modesty and Decency, and delight only in Lascivious, Obscene Discourses: They covet a Man greedily, and even furiously, and omit no inviting Temptations that may induce them

to satisfy their desires. The cause seems to be in the Seminal Juice, which being exalted to the highest degree of Maturity, drives the Maid into a kind of Fury; which is conspicuous every Year in some Bruits; as in Cats, Bulls, Bucks, Does, Harts. There is another Distemper akin to this, which the Ancients called the *Fervour of the Womb, or the Matrix*, when the whole substance and body of the Womb is extream hot, accompanied with a pain and heaviness of the Loins; a roughness by the growth of Hair, Loathing, and a suppression of the Urine, and Excrements: And the Woman all the while covets to be lain with but by reason of pain, is still afraid of it.

*Furunculus*, a Boyl, is an Acute Swelling, as big as a Pigeons Egg, attended with an Inflammation, and Pain, especially when it begins to corrupt, and putrifie: When it is opened, and the Matter let out, part of the Flesh underneath is turned into Corruption, of a whitish and reddish Colour, which some call the Ventricle of the *Furunculus*: There is no danger in it, though you apply no Remedy to it; for it ripens of it self, and bursts; but the pain makes it more Eligible to apply a Remedy, because that frees the Patient sooner from his trouble.

*Fusus*, a melting with Heat.

*Fusterna*, the upper part of the Fir-Tree.

## G

**G** *Alactophori Ductus*, are *Ductus's*, which carry Milk, convey the Chyle (as some Modern Authors have fancied) a straight way from the Guts to the Glandules of the Breasts : Yet the Arteries were more properly so called, because they carry the Chyle along with the Blood to the Breasts, wherein Milk is reserved for the use of the *Fœtus*.

*Galactopœietice Facultas*, an *Aptitude* to sequester Milk in the Breasts : Of the separating of Milk : See in the Word *Lac*.

*Galanga*, Galangal, which is of Two sorts, Greater and Lesser. It is Aromatick, and of a Red Colour, and comes from *India* and *China*.

*Galangal*, is used in all Cases, wherein Ginger is used, and it is wont to be candied like Ginger; it provokes Appetite, as Capers and Olives do, the Fresh Root cut into Slices, is boyld with Flesh and Fish, for the same purpose; 'tis also eaten Raw, with Oyl, Salt and Vinegar, with Fish and Flesh, to help Concoction, 'tis used in the cold Diseases of Men and Beast; 'tis cephalick, cardiack, and stomachick; it strengthens the Stomach, and takes off sower Belching, being chewed in the Mouth, it discusses Wind, and cures a stinking Breath being candied,

it eases the pain in the Limbs, is good for Diseases of the Nerves and Head-ach, it is good for the Palpitation of the Heart, being taken with the Juice of Plantain; the Powder of it taken in good Wine or Balm Water, or in the Juice of Borrage, cures fainting proceeding from a cold Cause.

*Galbanetum*, is a Composition of *Galbanum*.

*Galbanum*, a Gum, from the Plant called *Metopion*, or *Ferula Galbani-fera*, being Yellow or Whitish, Inflammable, and scented almost like to *Opopanax*.

*Galbanum*, is a fat juice, but cannot be dissolved with oyl, in water it may; 'tis a middle nature betwixt a gum, and a rosin, for it will burn like rosin, and dissolve in water like a gum, and taste bitterish, and acrid, and smells very strong; the chief use of it is to mollifie and digest, 'tis used inwardly to provoke the courses; to hasten delivery, to expel the *Secundine*, and a dead Child, 'tis also outwardly used for mother fits, and vapours, a Plaster made of it being applied to the Navel, the fume of it is good for the falling sickness, mother fits and fainting, and the like; the way to purifie it is to dissolve it in vinegar, then straining of it through a cloath, all the moisture is to be evaporated away, over the fire, and by this means it is cleansed indeed, from Straws and some other impuri-



impurities that are contained, in it, but then part of its volatile Spirits is evaporated at the same time, and in them consists its greatest vertue, while some others are fixed by the acid, which always hinders the motion of *Volatiles*; it is therefore better to use it without this Purification, only powder it, in a mortar to mix it with what may be thought fit, but because it is too moist to be powder'd, you must first cut it into slices and dry it in the Sun.

*Galea*, a pain in the Head, so called from the likeness of the place, because it takes in the whole Head, like an Helmet; in Latin *Galea*.

*Galea*, is likewise when the Head of the *Fœtus* is clothed with part of the Membrane called *Amnios*, as it comes into the World.

*Galea*, a Chymical Vessel, being that upon which a Retort is plac'd.

*Galenica Medicina*, that Physick which is built upon the Principles of *Galen*, and therefore they are *Galenists* who embrace the Foundation of Art, which is fetched from *Galen* and the Philosophers, proved by Reason, and confirmed by Experience.

*Galiancones*, those which have short Arms.

*Galeopsis*, the true English stinking Dead-Nettle; the Juice of it given with Vinegar is good for the *Hemorroides*, and

takes of Warts, and discusses hard Tumours; a Decoction of it, or the Powder of the Herb, is commended for Diseases of the Spleen.

*Galla*, a Call which is of a drying and binding Nature.

*Gallicus Morbus*, see *Lues Venerea*.

*Gallinaginis Caput*, see *Caput Gallinaginis*.

*Gallium*, Ladies-Bed-Straw, the tops of this Herb, turn Milk like Rennet, the Herb or the Powder of it, stops Bleeding, and is commended for cancerous Ulcers.

*Galreda*, or *Gelatina*, Gellie, is a Thickned, Viscous, and Lucid Juicy Substance. It is commonly made of the Cartilaginous parts of Animals boiled, as of Calves Feet, &c.

*Ganglion*, an Humour in the Tendinous and Nervous parts, proceeding from a Fall, Stroke, or otherwise; it resists if stirred, if pressed upon its side, is not diverted, nor can be turned round.

*Gangrena*, a Gangrene, is a Cadaverous Corruption of a part, attended with a beginning of Stink, Blackness, and Mortification,

*Gargareon*, see *Cion*.

*Gargarisma*, a Cargarisme, is a Liquid Medicine which cleanses the Mouth, and the adjacent parts by Gargling, without swallowing. And it is either a Decoction, wherein convenient Syrups are dissolved, or distilled Waters mixed with Syrups,



and sometimes with Mineral Spirits.

*Gargarismus*, the same with *Gargarisma*.

*Garyophyllata avens*.

*Garyophylli*, the same that *Garyophilli*.

*Gas*, a Term used by *Helmont*, and signifies a Spirit that will not coagulate, or the Spirit of Life, a Balsom preserving the Body from Corruption.

*Gaster*, sometimes signifies the whole *Abdomen*; sometimes it is only taken for the *Ventricle*, and sometimes for the *Womb*.

*Gastricus succus*, the Juice of the *Stomach*.

*Gastrocnemium*, the Calf of the *Leg*, whence its Muscles are called *Gastrocnemii*, from their swelling like a *Belly*.

*Gastrocnemii Musculi*, see *Castrocnemium*.

*Gastroepiploica*, the Vein and Arterie which goes to the *Ventricle* and the *Cawl*.

*Gastrorhaphia*, a Connexion or a Suture in the Wounds of the *Abdomen*.

*Gastrotomia*, the cutting open of the *Abdomen* and *Womb*, as in a *Seetio Caesarea*.

*Gataria*, the same with *Cattaria*.

*Gaudium*, a Cheerfulness, proceeding from the apprehension of some good obtained, or to be obtained.

*Gelatina*, almost the same.

with *Galreda*, but that is of more general signification, and

is taken for any *Pellucide Glutinous Juice*, which used first to be made of the Juice of Fruits, as of Apples, &c. as the *Gellie* of Quinces, &c.

*Gemma*, Precious Stones.

*Gemma Sal*, or *Sal Fossile*, a sort of common Salt which is taken out of Pits, and shines like Crystals.

*Gemma*, a Bud of a Tree.

*Gemursa*, a Distemper in the Toes.

*Gena, Mala*, part of the Face from the Nose to the Ears. Also the Chin, the Jaw-bone, which is either upper or lower.

*Generatio*, a natural Action, whereby an Animal begets another like it of the same Species, of Convenient Seed, in Generation; the first thing we see is a red Speck, which is clothed with a little Bladder, next a little Heart, whence Veins and Arteries flow, at the Extremity whereof you see the Viscera, the Bowels, &c. afterward the whole *Fœtus* is formed and cloathed with Membranes; before Generation the Seed of the Male being cast into the Womb, enters and prepares its Pores, afterwards sweats out a Viscous Substance, like the white of an Egg, which moves the Egg out of the Testicles and Tubes; for the Womans Eggs being impregnated by the Influence of the Seed, are emitted out of the Testicles, and received by the Fallopian Tubes.



*Geniculata*, an Herb so called, because it has many Knots.

*Geniculi* or *Genicula*, are the Knots which appear in Herbs.

*Genioglossum*, a pair of Muscles proceeding inwardly from the Chin, under another pair called *Geniohyoides*, and are fastened in the Basis of the Bone *Hyoides*.

*Geniohyoides*, Muscles reaching from the Internal and lower Seat of the Chin to the Basis of the Bone *Hyoides*, which is placed at the Basis of the Tongue.

*Genistra genesta* or *Genestra*, Broom, the Leaves, the Branches, and the tops, boyl'd in Wine or Water, or the Juice of them, are good in the Droisie, and all Obstructions of the Kidnies and Bladder; for they partly purge Watery and Superfluous Humours by Stool, and partly by Urine, one Dram of the Seed does the same; the Flowers when they are green, are commonly pickled and made an agreeable Sauce, for they provoke Appetite, and force Urine, the Ashes are most in use, and are frequently commended in a Droisie.

*Genistella*, a lesser sort of Broom.

*Gentina*, Gentian, the Root of it which is chiefly used, is Alexipharmick; 'tis used in the Plague, and other contagious Diseases, for obstructions of the Liver and Spleen, and the like; 'tis good for Mother-fits, weakness of the Stomach, the Worms, Agues,

and for the biting of a mad Dog, 'tis frequently used outwardly to dilate Ulcers, and to make Issues run The compound Water of Gentian, of the *London Dispensitory*, is a good Preservative against ill Air, and contagious Diseases; it opens Obstructions of the Liver, strengthens the Stomach, and creates an Appetite, and helps Digestion; 'tis good for the Jaundice, and Womens obstructions, the Extract is also much in use.

*Gentianella*, a sort of Gentian.

*Genu*, the Knee.

*Geranum*, Cranes-Bill or Herb-Robert, 'tis Vulnerary; inwardly taken or inwardly applied; it stops Fluxes of the Blood, and resolves coagulated Blood, it cleanses Wounds and Ulcers, it expels Gravel, and eases cholical Pains, 'tis also commended for Ruptures; 'tis used outwardly in an *Ericipelas*, and for Ulcers of the Mouth and Paps. Country-People make a Decoction of it for Cattle, when they void Blood by Urine.

*Gerocomia*, a part of that part of Physick called *Hygieina*, or Preservation of Health, which teaches the way of living for old Men.

*Gersa*, is much the same as *Facula*, it signifies a fine Powder of some Root, as of Snake-Weed, wake-Robin, and the like.

*Gestatio*, that time wherein the *Fœtus* stays in the Mothers Womb.

*Gibbus*, he that is hunch-back'd.

*Gilla* & *Grillus*, the Emetic Salt of Vitrol.

*Gingibrachium*, the Scurvy, infesting not only the Gums, but also the Arms.

*Gingipedium*, the same with *Scorbutus*.

*Gingiva*, the Gums is a hard spurious sort of Flesh, which surrounds the Teeth like a Rampart, and in People that want Teeth, helps to the chewing their Meat, which being either eat out, relaxed, or too dry, the teeth shake or fall out.

*Ginglymus*, a Conjunction of Bones, when the Head of one is received into the Cavity of another, and again the Head of this into the Cavity of that.

*Glacialis Humor*, see *Humoris Oculi*.

*Gladiolus*, is a Plant whose Leaves represent a small Sword.

*Glandula*, a Glandule, is a Substance of a Peculiar nature, fleshy, white, or gray, and friable; and it is two-fold, adventitious, as those Kernels which are sometimes under the Arm-holes, and in the Neck, the Kings-Evil; a Swelling in the Larinx and middle of the Wind-pipe, &c. or perpetual and natural, as the *Thymas*, *Pancreas*, *Glandula Pinealis*, &c. the perpetual is again two-fold, either Conglobated in one entire piece, which sends the separated Humour into the Veins, as the Pituitarie Glandule, the Pine-

lis, the Glandules of the Mesenterie, of the Groins, &c. or Conglomerated in a Cluster, which convey the Juice by their own Channels into some notable Cavities of the Body, as the *Pancreas*, the Glandules of the Breasts, the Salival Glandules, &c.

*Glandula Guidonis*, a Tumour like a Glandule, soft, single, moveable, without Roots, and separate from the adjacent parts.

*Glandula Pinealis*, see *Conarium*.

*Glandula Pituitaria*, a little body in the *Sella Equina*, a place in the Brain so called, covered over with the *Rete Mirabile* in many Bruits, but not in Man; it receives the Serous Humour from the *Infradibulum* and the *Rete Mirabile*, which it sends into the Jugular Veins, and the Lymphatick Vessels.

*Glandulosum Corpus*, the same with *Protasta*.

*Glans*, the same with *Balanus* and *Suppositorium*.

*Glaſtea Bilis*, see *Bilis*.

*Glaucedo*, the same with *Glaucoma*.

*Glaucoma*, a fault in the Eye, or a Transmutation of the Crystalline Humour into a gray or sky-colour.

*Glaucosis*, the same with *Glaucoma*.

*Glene*, the same with *Pupilla*: Also the Cavity of a Bone which receives another within it.



*Glenoides*, Two Cavities in the lower part of the first Vertebre of the Neck.

*Globulus Nasi*, the lower Cartilaginous moveable part of the Nose.

*Globulus*, or *Nodus*, signifies a round moveable Tumour, with little pain in the Glandulous part of the Lips.

*Glossocomium*, a Chyrurgions Instrument for broken Limbs, so called from the shape of a Merchants little Caskét which was formerly carried upon the Back.

*Glottis*, the Chink of the *Larynx*, which is covered by the *Epiglottis*.

*Glycypticum*, is *Dulcamara*.

*Glycyrrhiza*, Liquorish, 'tis good for the Lungs, and the Reins, it mitigates Acrimony, and helps Expectoration, and gently loosens Childrens Bellies; 'tis chiefly used for Coughs, Hoarseness, Consumption, Pleurisie, Erosions of the Bladder, and sharpness of Urine.

*Gluten*, says *Avicen*, is a Secondary Humour, and is so called, when that dewy Humour is Agglutinated to the parts: There were reckoned Four of them, *Humor Innominatus*, that had no Name: *Ros Glutea*, and *Cambium*; but those Names are now out-dated.

*Glutæ*, Six Muscles which move the Buttocks, on each side Three.

*Glutia*, Two Prominencies of the Brain, called *Nates*.

*Glutos*, the greater *Rotator* (an *Apophysis*, in the upper part of the Thigh-bone so called) of the Buttock, and the Thigh-bone named *Trochanter*.

*Gnaphalium*, Cud-Weed, the Distilled Water of it, is of excellent use for Cancers, especially of the Breast, for it hinders their Growth, and prevents their breaking Raggs, being dipped in it, and applyed to them; but some dip Leaves of *Asarabacca* in the Water, and apply them to Cancers, 'tis of a drying and Astringent Nature; the Herb infused in Oyl, is used to take off Black, and Blue Bruises, and Stripes.

*Gomphiasis*, or *Agomphiasis*, a Distemper of the Teeth, when they are loose and ready to drop out.

*Gomphoma*, the same that *Gomphosis*.

*Gomphos*, when the Pupil of the Eye going beyond a little Skin of the *Tunica Uvea*, is like that swelling of hard Flesh in the corner of the Eye, called *Clavus*.

*Gomphosis*, or *Conclavatio*, is when one Bone is fastned into another like a Nail, as may be seen in the Teeth.

*Gonagra*, the Gout in the Knee.

*Gongrona*, every Tumor that happens to the Nervous Parts, with hardness and roundness.

*Gongyle*, or *Strongyle*, the Root of a Turnep.

*Gonorrhæa*, a too great Effusion of Seed: And it is either

*Simple*, when Crude thin Seed, which is not white neither, is Emitted, and that rather from the *Prostrates* than the *Seminarie* Vessels: Or *Virulent*, when a Poysonous liquid Substance, of a white or yellowish Colour, is ejected.

*Gonorrhœa Chordata*, is when together with a *Gonorrhœa*, the *Utritha* is bent like a Bow with pain.

*Gossipium*, Cotton being burnt, it stops Bleeding, especially of Wounds; the Marrow of the Seed, relieves those that are subject to Coughs, and Difficulty of Breathing; the Oyl of the Pith of the Seed, takes off Spots from the Skin; the down-fired, and put under the Nostrils, prevents Mother-Fits; it grows in the Island of *Crete*, betwixt *Jerusalem* and *Damascus*, where there are whole Fields sown with it.

*Gracilis Musculus*, the Muscle of the Leg, arising from the joynting of the *Os Pubis*, and ending in the *Tibia*.

*Gradus*, a Degree.

*Gramen*, Grass.

*Gramma*, the same with *Scrupulus*.

*Grana Paradisi*, see *Cardamomum*.

*Granatum*, Pomegranate, it grows in *France*, *Italy*, and *Spain*; the Apples are reckon'd to contain a good Juice, that is agreeable to the Stomach, but it yields little Nourishment, Pomegranates with respect to their Taste, are distinguished into

Sweet, Acid, and Vicious; the Sweet, and the Syrup of them, are used for Cronical Coughs, and a Pleurisie; the Acid are Cold and Astringent, and Stomachick; wherefore they and the Syrup of them, are used to quench Thirst: for Fevers; the running of the Reins, for Ulcers of the Mouth, and the like; the Vinous are of a middle Nature, betwixt Acid and Sweet; they are Cordial and Cephalick, and chiefly used for fainting, and giddiness, and the like.

*Granatus*, the Granate, a shining-transparent Gem, of a Yellow Red, almost like Fire, being a kind of Hyacinth, and is either Oriental or Occidental.

*Grandinosum os*, the same with *Cuboides*.

*Grando*, see *Chalasia*.

*Granulatio*, is nothing but the Reduction of melted Metal into Grains.

*Granum*, a Grain is the least weight we use: They take instead of it sometimes white Pepper-Corns, Twenty make a Scruple.

*Graphoides*, a Process like a Pen for a Table-book, about the Basis of the Brain, inclining backward.

*Gratia Dei*, a Plaister so called, made of Wax, Rosin, Suet, Turpentine, Mastick and *Olibanum*.

*Gratiola*, Hedge-Hyssop.

*Gravedo*, the same with *Coryza*.

*Grillus*, see *Gilla*.



*Grossularia*, Goose-berry, the Fruit is very agreeable to the Stomach, being boild in Broth before they are ripe; they do good in a Fever, they provoke Appetite, and stop the Fluxes of the Belly; they also cure a Gonorrhæa, and the Whites, they are outwardly applied for Inflammations, and St. Anthony's Fire; but before they are ripe, many of them must not be eaten, for they occasion the Cholick, and Gripes; Wine is made of them when they are ripe.

*Grossus*, an unripe Fig.

*Grus*, a Chyrurgeons Instrument or *Forceps*, resembling the Beak of a Crain.

*Gryphus*, a sort of *Forceps* like the Beak of a Griffin.

*Guaiacum*, or *Lignum Sanctum*, the Wood of a Tall Tree growing in the West-Indies.

*Guaiacum*, in Curing the French-Pox, there is no Medicine better or surer, than the Decoction of *Guaiacum*, for if the Cure be managed as it ought, and the Decoction be taken in due time; 'tis a certain Cure for this Disease, 'tis also good in a Dropsie, for an Asthma, the Falling-sickness, for Diseases of the Bladder and Reins, and for Pains in the Joynts, and for all Diseases proceeding from cold Tumours and Wind; the Spaniards learnt the use of it, from the Indians, the Oyl of it is good for the Tooth-ach, though *Guaiacum*, be a very dry Body, yet abundance of Liquor

is drawn from it; for if you put it into a Retort, four Pounds of this Wood, sixteen Ounces to the Pound, you will draw thirty nine Ounces of Spirit and Flegm, and five Ounces and an half of Oyl.

*Gula*, see *Pharynx*.

*Gumma Gallicum*, the eating out a Bone in the French-Pox.

*Gummi*, Gum, is a Concrete Juice, flowing from Trees or Herbs.

*Gum-amoniacum*, chuse that which is without Sand, and clear within, which burns clear when it is fired, and softens, and sticks to the Hands when handled, and flies into many shining Pieces when it is knock'd with an Hammer, it will dissolve in Water, it smells stronger than *Galbanum*, and hath a bitterish Taste, it attenuates, and resolves, and draws violently, and moves the Belly; 'tis chiefly used for pains of the Gout, to resolve the Viscid, and thick Mucilage of the Lungs, and Mesentry, and for obstinate Obstructions of the Liver, Spleen, and Womb, and for the Stone; 'tis used outwardly for a *Scirrhus*, for the Kings-Evil, and to dissolve other hard Swellings. The Spirit of *Ammoniacum*, is a good Remedy against the Plague, and all sorts of Malignant Diseases; 'tis used in the Scurvy, and all manner of Obstructions; the Oyl of it is good for the Palsie, and Histerical Diseases, the Diseased Parts being rub'd with it, and



it is given Women to smell to.

*Gum-arabick*, the most Transparent and Whitest is the best, it will easily dissolve in Water, it mitigates Acrimony, and is good for Fluxes, Coughs, and Catarrhs.

*Gum-caranna*, the *Indians* use it for Tumours, and all sorts of Pain; 'tis commended for those Diseases, which *Tacamahaca* is wont to cure, but it is more effectual than that, it is brought from *Carthage*.

*Gum-copal*, 'tis very clear and transparent; the *Indians* use it in their Sacrifices for Perfumes, and their Priests use it so frequently in their temples, that when the *Spaniards* came into those Parts first, they smelt it, it is good for cold Diseases of the Head, and may serve instead of Frankinsence, and *Gum Anime*, it is also good for fresh Wounds, it comes from the *West-Indies*.

*Gum-elemi*, 'tis of the Colour and Consistence of Wax, it taste somewhat Bitterish, and smells like Fennel, it Discusses Tumours, cleanses Sordid Ulcers, and Cicatrises them; 'tis of excellent Virtue in Wounds of the Head, and therefore Practitioners always use it in Plaisters and Ointments, for Fractures of the Skull, and Wounds of the Head.

*Gum-gotta*, 'tis a Concreted Juice, of a Yellow Colour, and if it be moistn'd with Spittle, it becomes more Yellow, what Plant it comes from is uncertain, but

it is a great Commodity in the *East-Indies*.

*Gum-lac*, 'tis a Juice of an *Indian Tree*, called *Malus Indica Lucitanis*, 'tis not certainly known how it is made, the best comes from *Pegu*, and *Martaban*, 'tis twofold Seed, *Lac* and *Shellac*, 'tis also Factitious, it attenuates, and opens, and purifies the Blood, and provokes Sweat, and is Diuretick; 'tis chiefly used in Obstructions of the Liver, Spleen, and Gall-Bladder, 'tis good in a Dropsie, for the Jaundice, an Asthma, and Imposthumes of the Lungs, to expel Malignity, and to force the Courses; the Species called *Dialacca*, is much commended by most Physicians; The fine hard Sealing-Wax, is made of *Gum-lac*.

*Gum-olibanum*, or Frankinsence, it Heats, Dries, and is Astringent; 'tis chiefly used inwardly, for Diseases of the Head, and Breast, and for Fluxes of the Belly, and Womb, for a Cough, and spitting of Blood, but the inward use of it, is much Disliked by some, for they say, it occasions Madness, 'tis used outwardly for Fumes, to strengthen the Head, and to stop Catarrhs, it Incarns Ulcers, and cures Wounds, mixt with Lard, it cures Chilblains, it eases the pain of Ulcers of the Fundament, Powder'd and mixt with Milk, 'tis mingled with Plaisters, Ointments, and Balsams, to cleanse, and Incarn Ulcers, and Wounds; but the chief use of it, is in the Fract-



Fractures of the Skull, being Powder'd, and mixt with the White of an Egg, and applied to the Temples, it does good for an *Hemicrania*, and the Head-ach; infused in sweet Wine, and dropt hot into the Ears, it eases the pain of them, and cures Ulcers in them. The Bark of the Frankinsence, is more effectual than the Frankinsence it self, and is more Astringent.

*Gum-opopanax*, the Herb called *Panax Herculis*, being cut especially in the Root, the Juice flows out in the Summer-time, which is called *Opopanax*, 'tis good for Wounds, it Mollifies, Digests, Discusses Wind, purges Thick and Clammy Flegm, from the remote Parts, from the Head, Nerves, and Joints; the best is Yellow without, and White, or Yellowish within, its tastes very bitter, and smells strong, 'tis of a fat Consistence, dissolves easily in Water, and is light and friable.

*Gum-sagapenum*, the Plant, whose Juice it is, is unknown, it opens, Discusses, Attenuates, and Cleanses, 'tis used for pains of the Side, and Breast, and for Ruptures; it cleanses the Lungs of thick Matter, that sticks to them, 'tis used in the Falling-Sickness, and for Diseases of the Spleen, and the Palsie, it provokes the Courses, and taken in Wine, it cures those that are bite by Venomous Creatures, it takes off Mother-fits, being held to the Nostrils with Vineger; 'tis reckon'd amongst the strong-

est Purgers, but *Mefne* says, it hurts the Stomach, and Liver, it may be corrected with Mastick, Spike, and the like; it must not be used to Women with Child, for it kills the Child; 'tis outwardly used for a Pleurisie, and other Tumours, for it resolves, and eases pain; the Fume of it takes off a Fit, of the Falling-sickness, and cures the little Excrescencies, on the Eye-lids, called *Hordeola*.

*Gum-sarcocolla*, 'tis so called, because it Agglutinates Flesh, 'tis best when it is fresh, and of a Palish Colour, for when it is old, it grows Reddish, it has a bitter Taste, and is of a *Porus* Substance, and easily Dissolves in Water, it Heats, Dries, and is Astringent; it Consolidates, Glutinates, Ripens, and Concocts, 'tis chiefly used for Cicatrizing, and Healing Wounds, 'tis excellent for Fluxions, for the *Albugo*, and *Nubecule* of the Eyes, being infused in Womens Milk, and mixt with Rose-Water.

*Gum-tacamahaca*, 'tis much used by the *Indians*, in Tumours of all kinds, in any part of the Body, it wonderfully resolves, ripens, and discusses, it takes away all Pains, proceeding from Cold, and Flegmatick Humours, the Fume of it takes off Mother-Fits, 'tis commonly applied in the Form of a Plaister, to the Navel, in Histerick Diseases, it stops all Defluxions from the Head, being wrapped in a Cloth, and applied behind the Ears



Ears, being applyed in the Form of a Plaister, to the Temples, it diverts Defluxions on the Eyes, and other parts of the Face, it cures the Tooth-ach, the Hollow-Tooth being stopt with it; 'tis also good for Pains of the Hips, and Joynts, proceeding from cold Humours.

*Gum-tragacanth*, it opens Obstructions, and Attemperates Acrimony, 'tis used in Medicines for the Eyes, and for Coughs and Hoarseness, and Distillations, and it eases the Pain of the Kidnies, and Erosions of the Bladder; 'tis good for the Bloody-Flux, used in Clysters, and dissolved in Milk or Rose-Water; it takes off Redness of the Eyes, and stops sharp Distillations on them; a Mucilage is made of it in Water, to form other Medicines; for Instance, *Troches*, it flows from the Root, being cut, that which is brought to us, is Glutinous, White, or Yellow, and of a Sweetish Taste.

*Gurgulio*, the same that *Cion*.

*Gustus*, The Taste, is a Sense whereby the Soul perceives the Taste of things, from the Motion of the Nerve inserted into the Tongue and Palate for that purpose.

*Gutto Gamandra*, or *Gutta Gamba*, a Concrete Juice, or Gum brought from the East-Indies.

*Guttalis Cartilago*, the same with *Arytanoides*.

*Gutta Rosacea*, a redness with Pimples, wherewith the Cheeks,

Nose, and whole Face is deformed, as if it were sprinkled with red Drops; these Pimples or Wheals often increase, so that they render the Face rough and horrid, and the Nose monstrously big.

*Gutta Serena*, the same with *Amaurosis*.

*Guttur*, the same with *Larynx*.

*Gutturis os*, the same that *Hyoides os*.

*Gutturniformis Cartilago*, the same with *Harytanoides*.

*Gymnastica*, the same that *Evastica*.

*Gynacia*, in general, are the Accidents incident to Women; but *Hippocrates* takes them more strictly for the Courses.

*Gynacomastrum*, a growing of the Breasts.

*Gynecomistax*, a Tuft of Hair at the upper part of a Womans Secrets; from this some take their estimate of the temperament of the Womb and the Testicles.

## H.

**H***Abena*, a sort of Chyrurgical Bandage, whereby the Lips of Wounds are drawn together instead of Stitching.

*Habitus*, the same with *Hexis*.

*Hamatodes*, a sort of *Geranium*.

*Hamatosis*, Sanguification, depends principally upon the Fermentation, Dissolution, and Union



nion of Particles ; to wit, Spirit, Sulphur and Salt, especially, upon the inspiration of Nitrous Air, which accends the Sulphureous Blood in the Lungs. *Sanguification* is performed in all the parts of the Body, and not in any particular part, as the Heart, Liver or Spleen.

*Hemalops*, a bloody Eye, occasion'd by a Fall or otherwise.

*Hamodia*, a great pain in the Teeth, which proceeds from Acid and austere Particles, which penetrate the Pores of the Teeth ; whence the Nerves being Vellicated and Contracted, cause pain.

*Hamatites*, a Blood-stone, a sort of Stone somewhat red, being broken, the Fibres appear oblong, like petrified Wood, and sharp like Needles ; 'tis hard and equal without Filth, or mingl'd with Veins, and is in colour like Cinnabar, but more saturate if its good ; the best comes from Spain. Physicians use it inwardly to stanch Blood.

*Hemophobus*, one who fears to be let Blood.

*Hemoptica*, are those things which cure spitting of Blood.

*Hemoptisis*, is the Spitting up of Blood from the Lungs, which proceeds either from a sweating out at the Glandules of the *Larynx*, with which its *Tunic* is cloathed within, to wit, when the openings of the Arteries are too much Relaxed : Or from some great Vessels that

are broke, or out of the little Bladders of the Lungs themselves.

*Hæmorrhagia*, a Flux of Blood at the Nostrils, Mouth, or Eyes.

*Hæmorrhoides*, swelling Inflammations in the *Rectum*, or about the Fundament, red and painful, which sometimes send forth Blood or Matter.

*Hæmorrhoidis vana*, a Branch of the *Vena Porta*, the great Vein of all, extending to the *Rectum* and the Fundament.

*Hagios permum*, is *Semen Santonici*.

*Hæmostaticum*, a Medicine to stop Blood.

*Halicacabum*, is *Fructus Alkekengi*.

*Halimus*, the same with *Haly-mus*.

*Halo*, a red spot of Flesh which surrounds each Nipple in the Breasts.

*Halymus*, is Sea-Purslain.

*Halmycis*, is a sort of Sea-Cabbage.

*Hama*, when a Dose is took off at once.

*Hamus* & *Hamulus*, a Hook, a Chyrurgical Instrument us'd for the extracting a dead Child or Mole. And sometimes 'tis the Name of a Bandage.

*Hamus*, see *Cuspis*.

*Harundo*, is *Arundo*.

*Harmonia*, a joyning of Bones by a plain Line ; as may be seen in the Bones of the Nose and Palate.

*Hauustus* or *Potio*, a Liquid Medicine taken inwardly, made into

into one Dose, of several Ingredients, mixed with a suitable Liquor, by Decoction, Infusion, or Dissolution, to Purge, Alter, or Sweat.

*Hebenum*, the same with *Ebenus*, Ebony, the Wood is as Black as Pitch, and as smooth as polished Ivory, 'tis good for Diseases of the Eyes. A Man that was seized with flatulent Convulsions, was cured by using a Decoction of Ebony, for the space of Forty Days, whereby he sweat much.

*Hebiscus*, the same with *Hibiscus*.

*Hecatontaphyllum*, a Rose full of Leaves.

*Hætica*, a continued Fever arising from the very Habit of the Body, and introduced in a long time, and has so rooted it self into the very Constitution, that it is infinitely difficult ever to Cure it: For the most part it is accompanied with an Ulcer of the Lungs, Leanness, and a Cough.

*Hedera*, Ivy.

*Hedera Terrestes*, ground-Ivy, 'tis vulnerary, either outwardly applied, or taken inwardly, 'tis also Diuretick, and moves the Courses, 'tis frequently used for Diseases of the Lungs, for Obstructions of the Kidnies, and the Jaundice, and in Clysters for the Cholick, it clears Beer, and therefore is called Ale-hoof; the Juice of it drawn up into the Nostrils, cures inveterate and violent Head-aches; a Tincture of the Leaves made into Naps-Brandy,

is excellent in the Cholick.

*Hedna*, see *Eccope*.

*Hedychroum*, is a Medicine of a pleasant Colour.

*Hedysmos*, see *Mentha*.

*Hedypnois*, is a sort of Succory.

*Hedysarum* Honey-Suckle.

*Hedisma*, any thing that gives Medicines a good scent.

*Hegemonica*, are the principal Actions in Humane Body, as the Actions Animal and Vital.

*Helcydria*, are certain little Ulcers, thick and red in the skin of the Head, like the Nipples of the Breasts, which send forth Matter.

*Helcitca*, see *Attrahentia*.

*Heliosis*, a Sunning.

*Helix*, the Exterior brim of the Ear, so called from its Winding. The Interior is called *Scapha*.

*Helcoma*, Exulceration, 'tis also called *Helcysma* and *Helcosis*.

*Helcos*, an Ulcer.

*Heleagnus*, Mirtle of *Brabant*.

*Helenium*, or *Elenium*, *Enula Campana*, and *Inula*, *Elecampane*.

*Helianthe*, and *Helianthemum*, or *Helianthon*, Sun-flower.

*Helice*, a sort of Willow.

*Heleochrysum*, a Name whereby various yellow Flowers are called.

*Helioscopios Tithymallus*, a sort of *Tithymal*, that turns about to the Sun.

*Helix*, is *Hedera*.

*Helleborine*, is *Elleborine*.

*Helleborus*,



*Helleborus*, is *Elleborus*

*Hellecebra*, is *Illecebra*.

*Helminthagoga*, Medicines that expel Worms.

*Helminthica*, Medicines that kills Worms.

*Helminthes*, see *Elminthes*.

*Helodes*, see *Elodes*.

*Helos* or *Clavus*, is a round, white, callous swelling of the Foot, like the head of a Nail, and fixed with Roots in the hard Skin of the Foot.

*Helosis*, a reflexed inversion of the Eye-lid.

*Helxine*, see *Paietaria*.

*Hemeralopia*, or *Acies Nocturna*, when one sees better in the Night than in the Day.

*Hemerocallis*, a sort of Lilly, that opens it self in a clear Day, shuts or contracts it self in the Night.

*Hemiceraunius*, formerly the name of Bandage, for the Back and Breast.

*Hemidrachmon*, half a Dram.

*Hemieston*, half a Sextary; it also seems to signify a kind of Chair, whereby Women may receive Fumes.

*Hemicrania*, an Head-ach in either part of the Brain.

*Hemina Italica*, a Measure containing half an *Attic Sextary*, and Nine Ounces: So much is a *Cotyla Attica*, and a *Cotyla Italica* is Twelve Ounces.

*Hemiobolion*, the Twelfth part of a Dram.

*Hemipagia*, the same that *Hemierania*.

*Hemiplegia*, a Palsie on one

side below the Head, proceeding from an Obstruction in one part or other of the Spinal Marrow; or from a Blow, whence it comes to pass, that the Animal Spirits are Obstructed in their passage.

*Hemiplexia*, the same that *Hemiplegia*.

*Hemiolium*, an Ounce and an Half.

*Hemionitis*, a sort of *Asplenium*.

*Hemitritæus*, a Semitercian.

*Hemiuncion*, Half an Ounce.

*Hemyxeston*, the same with *Hemina*.

*Henophyllum*, an Herb called *One-Blade*.

*Hepar*, the Liver, a *Parenchymous* Substance placed under the right side of the *Diaphragme*, considerably thick and big in a Man; it is cloathed with a thin Membrane, which proceeds from the *Peritoneum*; and is fastened to other parts with three strong Ligaments. 1. To the Abdomen, by the Navel-Vein. 2. Upwards, to the *Diaphragme*, by a broad thin Membraneous Ligament on the Right side. 3. To the *Diaphragme* likewise, by a round and exceeding strong Ligament, the Bladder of the Gall, and the *Ductus Hepaticus* are in the low flat part; it is of a redish Colour: Its Substance seems to be compounded of several Membranes and Clusters, or Glandules joyned together like Concreted Blood, which I observed from frequently washing it. The Blood of the Spleen

Spleen which is carried thither by the *Vena Porta*, does in some measure Ferment in the Liver, with the Arterious Blood which the *Celiac Arterie* affords, ( to wit, when after Nutrition it is discharged into the Veins again ) and dissolves the Texture of the Blood ; whereupon its Saline Sulphureous Particles, which constitute the Gall, are Segregated by the Glandulous Clusters, and conveyed to the Gut *Duodenum* by the Bladder of the Bile, and the *Ductus* in the Liver ; called *Hepaticus*. There are no *Lobes* in a Man's Liver ; but in Brutes it is divided into several Portions, which they call *Lobes*. The Ancients believed, That the Chyle was elaborated and Sanguified in the Liver, whilst only its bilious Recrements are separated there.

*Hepatica vena*, the same with *Basilica*.

*Hepatica* , Liver-wort, 'tis chiefly used in Obstruction of the Liver and Bladder ; 'tis good in the Jaundice, for the Itch and a Gonorrhœa ; outwardly applied it stops Blood in Wounds.

*Hepaticus Morbus*, Dejection of a watery sharp Blood, like the washing of Flesh, when the Nervous Juice, or Watery Blood, being not rightly Concocted, but sharp, is discharged into the Guts. Also when black, shining, dried Blood is driven into the Gut : The Disease is so called, because they

attributed Sanguification to the Liver.

*Hepatorium*, is *Eupatorium*.

*Hepiala*, the same with *Epiala*.

*Heptaphyllum tormentil* , it dries and is very astringent, wherefore there is no Remedy, more proper for Fluxes in the Belly and Womb, than the Roots of *Tormentil*, besides they are diaphoretick, and alexipharmick ; wherefore they are used in all Medicines, for the Plague and Malignant Diseases, especially when Fluxes of the Belly accompany them ; moreover, they are mixt with vulnerary Potions, Ointments, and Plasters, for they cure old and putrid Ulcers ; half a Dram or a Dram of the Extract of *Tormentile*, is much commended for curing an epidemick Dysentery, Rubarb being used before if there be occasion.

*Heptapseuron*, is the Greater Plantain.

*Heralea*, this name is given to divers Plants, but for what Reason I know not.

*Heracleoticum* , is *Origanum*.

*Herba*, a Plant less than a Shrub, or that which has Leaves from the Root ; it comes up without a Trunk, and often bears its Seeds in its Stalk, but in practice 'tis only us'd for the Leaves.

*Herculeus Morbus* , the same with *Epilepsia*.

*Herba benedicta* , see *Carryophyllata*.

*Herba sacra*, see *Peristeron*.

*Herba*



*Herba stella*, see *Coronopus*.

*Hereditarii Morbi*, are those which the Parents had, and have already seiz'd the Children, as the Gout, Consumption and Stone.

*Hermaphroditus*, one of both Sexes : But they only use the Womens Instruments, they are seldom Men : This abuse in Nature happens, when the *Cli-toris* hangs out to far.

*Hermodactylus*, a round headed Root : Its brought from *Syria* : It has an insipid Taste, and purges gently.

*Hermedica Medicina*, which the *Ægyptians* falsely fetched from *Mercury*, refers the Cause of Diseases to Salt, Sulphur and Mercury ; and prepares most noble Medicines, not only of Vegetables and Animals, but of Minerals too.

*Hermetice Sigillare*, to seal Hermetically, is to stop a Glass, so as nothing can exale, either by melting the Glass, or by a Lute of another kind.

*Hernia*, or *Ramex*, properly the falling of the Instetines, Cawl, &c. by the Pocesles of the *Peritoneum* Dilated into the Groin : Also a Protuberance of the Navel. The falling down of the Womb is improperly so called, also swelling in the *Larynx*; winding Tumors of the Sper-matic Vessels; Distentions from Flatulent Matter ; Watery Humours or Swellings.

*Herniaguttalis*, the same with *Bronchocele*.

*Hernia Scrotalis*, when the

Testicles grow too big by reason of Venery.

*Hernia Veneris*, the same as *Hernia Scrotalis*.

*Hernia Uteri*, 'tis rare, and chiefly occasion'd by the Relaxation and falling down of the inward Coat of the Sheath. See *Procidencia Uteri*.

*Herniaria Herba turea*, and *Polygonum*, Rupture-Wort, Bust-Wort, Knot-Grass.

*Herpes*, a spreading, and winding Inflammation, is Two-fold, either *Miliaris*, or *Pustularis*; like Millet Seed, which seizes the Skin only, and itches; or *Exedens*, Consuming, which not only seizes the Skin, but the Muscles underneath : The cause of it is, That the Glandules of the Skin are too much stuffed with salt Particles, which are kept there by others that are Viscous ; whence proceed the little Ulcers like Millet-Seed, that occasion an Itching in the Skin ; which if the Peccant Matter abound, grow into a Crust, and eat the parts they lye upon.

*Hesperis*, a sort of *Leucoicum*.

*Heterocrania*, a pain in one part or other of the Head.

*Heterogeneum*, when any thing disproportionate is mixed with the Blood and Spirits, as in Fevers, Swimmings in the Head, Explosive Motions, and the Apoplexy.

*Heterorythmus*, a Life unsuitable to the Years of those who live it ; as if a Young Man should live an Old Man's Life,  
and



and on the contrary : This Word is said of Pulses too, when in Diseases the Pulse beats diversly.

*Hexagium*, 4 Scruples.

*Hexis*, a Habit, or Habitude of Body.

*Hibiscus*, see *Ibiscus*.

*Hidroa*, Pimples about the Secret parts, proceeding from a sharp Humour.

*Hydrocritica*, Critical Judgings of Distempers, taken from Sweating.

*Hydronofus*, a Fever, wherein the Patient sweats Extremely. The *English* call it the *English Sweat*.

*Hydropyretos*, is *Sudor anglicus*.

*Hydros*, the same with *Gudor*.

*Hydrotica*, things that provoke Sweating, are those which by Fermenting, and Attenuating parts, penetrate the closest Pores of the Blood, cut into things, rarify them, and turn them into a kind of Vapour, whatsoever they meet carry along with them, and drive it to the Surface of the Body ; where being condensed into an insensible Liquor, it makes its way out.

*Hierobotane*, see *Peristeron*.

*Hieracium*, Hawke-weed.

*Hiera Picra*, an Electuary of Aloes, Lignum Aloes, Spikenard, Saffron, Mastick, Honey, &c.

*Hieroglyphicæ Notæ*, are Foldings and Wrinkles in the Hand, from which vain curiosity pretends to predict strange things.

*Hipocampus*, not oaly a Sea-

Fish, but also the Processes of the upper or foremost Ventricles of the Brain.

*Hippocratica Facies*, see *Facies Hippocratica*.

*Hippocratis Manica*, see *Manica Hippocratis*.

*Hippoglossum*, see *Hypoglossum*.

*Hippolapathum*, Monks-Rubarb, or Garden-Patience ; the Root purges Choler, and watery Humours, those that use it for Rhubarb, take a double quantity, the Root expels Gravel ; this Dock is sometimes as high as a Man.

*Hipposelinum*, the Herb *Alexander's*, it is frequently used in Broth in the Spring-time, to cleanse the Blood, and strengthen the Stomach ; the Root pickled is a good Sauce : Half a Dram of the Seeds powder'd and taken in White-Wine, provokes Urine.

*Hippus*, an Affection of the Eyes, wherein they continually shake and tremble, and now and then twinkle, as it happens in Riding.

*Hircibarba*, Goats-Beard, the Root boil'd, is reckon'd delicate Food, 'tis also used raw in Sallets, it nourishes much, and therefore good for the consumptive People, 'tis used in Diseases of the Breast, and for a Cough, and Difficulty of Breathing ; 'tis supposed to expel the Stone, and to force Urine, the Juice of the Root, and the distilled water of it do the same.

*Hirculus*,



*Herculus*, a sort of Spike-nard.

*Hircus*, *Hirci*, or *Hirqui*, the corners of the Eyes.

*Hirquus*, the same with *Canthus*.

*Hirudo*, a Leech.

*Hirundinaria*, Swallow-wort, it grows in *Germany*, *Italy*, and *France*, the Root of it is very Alexipharmick and Sudorifick, 'tis chiefly used for the Plague, and other contagious Diseases, for Obstructions of the Courses, and for the Palpitation of the Heart, Fainting, and a Dropsie, 'tis also commended for the Stone, and it is also used outwardly; the Flowers, the Roots, and the Seeds, cleanse Sordid Ulcers; 'tis good for the biting of Venomous Creatures, for Ulcers of the Paps of the Breasts, and the like.

*Hirundinaria*, see *Centum Morbia*.

*Hirundo*, signifies a Fish, a Bird: And the Cavity in bending the Arm, is call'd so by Physicians, some will have it signify a Womans Privities.

*Hispanicum Olerus*, is *Spinachia*.

*Histos*, a Wooden Instrument, at the Top whereof, is plac'd another piece of Wood transverse, on which the Pulley hangs to let down a Ladder.

*Holce*, a Dram.

*Holippæ*, little Cakes or Wafers, made of a Medicinal Infusion, with Wheat-flower and Sugar.

*Homeomeres*, see *Similares Partes*.

*Homogeneæ Particula*, such Particles as are Pure, Entire, Unmixed, and altogether like one another.

*Homoplata*, *Scapula*, *Spatula*, *Scoptula aperta*, the Shoulder-blade, a Broad and Triangular Bone which constitutes the breadth of the Shoulder, thin, especially in the middle, but thick in its Processes, on each side one lying upon the upper Ribs behind, like a Target: It has Three Processes, *Acromium*, or the Shoulder-point; *Coracoides*, or *Anchoralis*; and *Cervix*: Its use is to strengthen the Ribs, to Joynt the Shoulder and the Neck-Bones, and to implant Muscles therein.

*Homotona*, a continued Fever that acts always alike.

*Hoplomochlion*, an Universal Chyrurgical Instrument to be us'd for the whole Body.

*Hora*, an Hour, signifies the determinate space of a Year, with *Hippocrates*.

*Horæa*, are seasonable or Summer-Fruits; as Apples, &c.

*Horarii Fructus*, the same with *Horæa*.

*Herdeatum*, a Liquid Medicine taken inwardly, prepared of Barley, beaten and boiled, and beaten with the addition, of suitable and strained Liquors; to which are frequently added Almonds, and the Seed of white Poppies, &c.

*Hordeolum*, the same with *Cri-the*.

*Hordeum*, a Tubercle growing upon the top of the Eye-lid.

of the bigness of a Barley-corn ; another Species whereof, is call'd *Grando*, a hard Tubercle, moveable, pellucid, and round ; but the great Tubercles that grow here, are to be referr'd to Nodes, and the Tumors call'd Meliceris, and Stotema, and Cancers. All of them by their Weight, or otherwise, obstruct the Motion of the Eye-lids.

*Hordeum*, Barley, the French Barley is much used in Fevers, and for Diseases of the Breast, and for heat of Urine ; a *Pultis* of Barley Meal and Butter, is very Anodine, and eases painful Tumours ; Barley-Water, and Cinnamon-Water with Barley, are much used in Physick.

*Horminum*, Clary, Wine fermented with this Herb, is very agreeable to a cold Stomach, 'tis also good for Barren Women, and for those that are troubled with the Whites ; the Herb powder'd, and applyed to the Nostrils, provokes Sneezing, and cures a Catarrh, and purges the Head ; a Decoction of it in Water, provokes the Courses, and expels the after-Birth, Cakes made of it, are reckon'd good to strengthen the Reins, and to stimulate Venery : The Mucilage of the Seeds is proper for Diseases of the Eyes, 'tis also said to be good for the falling-Sickness and Mother-fits ; the Seed put into the Eyes, takes away Motes.

*Hortifica Febris*, see *Phricodes*.

*Horror*, a Vibration and Trembling of the Skin over the whole Body, with a Chills after it.

*Humectantia*, moistning things are such as can insinuate their moist Particles into the Pores of our Bodies.

*Humerus*, the Shoulder, that part of the Body which appears in the Articulation, whereby the Superior part of the Shoulder *Epomis* and *Superhumeralis*, approaches the Neck, and behind the Scapula, but downwards, to that Bone which plainly appears, (and is call'd *Ala*) when the whole Arm is lift up : And sometimes the *Humerus* signifies the first part of the Arm which has only one Bone, and which is otherwise call'd, *Brachium per excellentiam*.

*Humidum Primigenium*, may be properly called the Blood which is seen in Generation before any thing else.

*Humilis musculus*, that which depresses the Eye ; so call'd, because it draws the Eye downwards towards the Cheek.

*Humilus*, the same with *Lupulus*.

*Humores Oculares*, the Humours of the Eye are Three : The *Watery*, which is contained between the *Tunica Cornea*, and *Uvea*. 2. The *Chrystalline*, or *Icie Humour*, which is contained in the *Tunica Uvea*, and is thicker than the rest. 3. The *Vitreous*, or *Glassie Humour*, bigger than any of the rest,



rest, fills the backward Cavity of the Eye.

*Humores*, the Ancients made Four Humours in the Blood, the Bilious, Pituitous, Melancholick, and the Blood, properly so called; and that according to the Four Peripatetic Elements: But this Opinion is Cashired, since the invention of the Circulation of the Blood. Yet they are found, when the Blood preternaturally departs from its due Temperature; but they do not constitute an integral part of the Blood: For the Blood is only one Humour; if otherwise, Tartar in Wine, and Dregs in Beer, were constituent parts of Wine and Beer. In Blood that is let, there appear only Three different Species of Bodies; for in the Surface you see a kind of a Fibrous Crust of Coagulated Blood, which spreads it self over all the whole Mass; then you see certain Red Particles amongst the Fibres, which grow black about the bottom, by reason of their fewness; lastly, you see the *Serum* wherein it swims. But if any one will proceed more accurately, Distil the Blood, and Dissolve it Chymically, he shall find Five pure Bodies in it: To wit, Spirit, Sulphur, or Oyl, Water, Salt and Earth. There are Three General Humours which wash the whole Body, Blood, Lympha, (a sort of pure Water) and the Nervous Juice; but there are several particular Humours, as Chyle, Bile, Spittle,

Pancreatick, Juice, Seed, &c.

*Humores in Secundinis*, Humours in the Three Membranes that cloathe the *Fœtus* in the Womb, are Three in those Animals which have Bladders: At the beginning, when the Eggs fall down from the Testicles into the Womb, the Humours which are to this purpose in the bottom of the Womb; first sink into the Membrane called *Chorion*, and then into the *Amnium*: But in progress of time, when the *Fœtus* is Formed, and the Navel Vessels are extended to the *Chorion*, and the *Amnium*, we imagine that the Nutritious Humour being received by the opening of the Veins, is carried to the *Fœtus*, and thence by the Arteries, some part of it is carried into the *Amnium*, as into the Childs Storehouse; so that at the said time, the Liquor of the Membrane *Amnium*, may be encreased upon this double account. At last, when the time of Delivery draws near, that way of Sweating through, seems to cease, and the other only to take place: Unless (as *Wharton* Writes.) The Nutritious Humour descends from the *Placenta* by the Navel String, and by the little soft Protuberances thence pass into the Cavity of the *Amnium*: The use of these Humours is to nourish the *Fœtus* at the Mouth. The Third Humour is the Urine, which flows from the Bladder by the Urinary Passage, into the Urinary Membrane.

*Hyacinthus*, the Herb *Hyacinth*.

*Hyacinthus*, a Pellucid Gem, called *Hyacinth*.

*Hyaloides*, the vitrous Humour of the Eye, contain'd within the Coat call'd *Retina* and *Uvea*.

*Hybona*, an Incurvation of all the *Vertebres*.

*Hydatides*, little Watery Bladders in the Liver, Spleen, or some other Viscus, common to Hydropical Persons: Also an increase of Fat about the Eye-Lids.

*Hydatoides*, the Watery Humour of the Eye, contained betwixt the *Tunica Cornea*, and *Uvea*.

*Hyderos*, the same that *Hydrops*.

*Hydragia*, see *Venæ Lymphaticæ*.

*Hydrargyrus*, Quick - Silver.

*Hydragoga*, Medicines which by Fermentation and Precipitation purge out the Watery Humours.

*Hydrelæum*, a mixture of Water and Oyl.

*Hydrenterocele*, a falling of the Intestines, together with Water, into the outward Skin of the Cods.

*Hydroa*, certain little, broad, moist, itching Pimples, like Millet seed; sometimes without itching, which render the Skin Ulcerous and rough: The occasion of them is, that Nature endeavouring to expel the

Sweat by the Skin is hindered sometimes by its thickness; so that the Matter being lodged there, and the Subtler parts being either carried back, by the Lymphatic Vessels, or Evaporated, the Skin swells. This Distemper is familiar and common to Boys, and Young Men; especially of a hot Constitution, when they use too much Exercise in Summer: It infects the Neck, Shoulder-Blades, Breast, Arms, Thighs; yet more frequently the Secret Parts, and the Fundament.

*Hydrocardia*, a Dropsie of the *Pericardium*, so that the Heart swims in Water.

*Hydrocele*, a swelling of the outermost Skin of the Cods, proceeding from a Watery Humour.

*Hydrocephalum*, a swelling of the Head, by reason of a Watery Humour, whence the Structures of the Brain are forced asunder; it proceeds sometimes from a bursting of the Lymphatic Vessels.

*Hydrocrynthe*, Barly-Water,

*Hydrodes febris*, the same with *Typhodes*,

*Hydrolæum*, the same as *Hydrelæum*.

*Hydrolapathum*, the same as *Pippolapathum*.

*Hydromel*, Mead a Decoction of Water and Honey.

*Hydromphalum*, a Protuberance of the Navel, proceeding from Watery Humours in the *Abdomen*.

*Hydor-*



*Hydronofos*, the same as *Sudor Anglicus*.

*Hydropege*, Fountain-Water.

*Hydrophobia*, a Distemper highly Convulsive, accompanied with Fury, and shunning of all things that are Liquid, and Splendid; sometimes with a *Delirium*, a Fever, and other Symptoms, not without great danger of Life, proceeding from a Bite of a Mad Dog, or a Contagion analogous to it.

*Hydrophthalmia*, is when the Eye increases to a wonderful bigness, and sticks almost out of the Head.

*Hydrophthalmion*, is that part under the Eyes, which is wont to swell in cachetick and hydro-pick Persons.

*Hydropica*, Medicines that expel the Watery Humours in a Dropsie.

*Hydropiper*, Water-Peper, or Arse-smart.

*Hydrops*, a Stagnation of a Watery Humour in the Habit of the Body, or some other Cavity; and it is either *general* as an *Anasarea* and *Ascites*, to which some add a Tympany, but ill: Or *particular*, confined to one part, as a Dropsie in the Head, Breast, Hand, Foot, &c. of which in their proper places severally.

*Hydrops ad Matulam*, the same that *Diabetes*.

*Hydropyretos*, the same with *Sudor Anglicus*.

*Hydrosaccharum*, a Syrup boiled of Water and Sugar.

*Hydroselinum*, Water-Parsly.

*Hygieia*, health, which consists in a good temperature, and right confirmation of Parts. Health is a disposition of the parts of humane Body, fit for the performance of the Actions of the Body. Signs of Health are Three, due Actions, suitable Qualities, and when things taken in, and let out, are proportionable.

*Higieina*, that part of Physick, which teaches the way of preserving Health: Some divide it into Three Parts, *Prophylactic*, which take notice of future imminent Diseases; *Synergetic*, which preserves present Health: And *Analeptic*, which recovers the Sick.

*Hygrocollyrium*, a liquid Medicine for curing the Eyes.

*Hygrocyfoccele*, a Branch of a Winding Vein swollen with ill Blood, accompanied with other Moisture.

*Hygrophobia*, the same with *Hydrophobia*.

*Hymen*, properly a Membrane; it is taken also for the Private Membrane in a Virgin, which arises from the wrinkling of the Lower part of the *Vagina*; and in Women with Child, when the Womb grows thicker, it disappears.

*Hyoides*, a Bone placed at the Basis of the Tongue.

*Hyos cyamus*, Hen-bane, it cools and molifies very much, it disposes to Sleep, eases Pain, and mitigates Acrimony; 'tis good for the hot and sharp *De-fluxions* of the Eyes, it stops

eruptions of the Blood, and overflowing of the Courses; 'tis applied for Inflammations of the Testicles, and other parts.

*Hyothyroides*, Two Muscles of the *Larynx*, proceeding from the Bone *Hyoides*, into the Cartilage called *Scutiformis*, like a Shield, and destined to contract, or shut up the opening of the Wind-pipe.

*Hypaleiptron*, a Spattle.

*Hypecoon*, some call it *Alcea vesicaria*, others *Cuminum Sylvestre*, others a sort of Horned-Poppy.

*Hipercatharsis*, a Purge that works too much.

*Hipercrisis*, a Critical Excretion above Measure.

*Hyperephidorsis*, a too great Sweating.

*Hypericum*, St. Johns-wort, 'tis an excellent diuretick and vulnerary Herb; a Decoction of it cures Tertian Agues, and Quartans; it stops spitting of Blood, and expels Gravel, a Tincture of the Flowers, is excellent in a *Mania*, and the Flowers infused in Spirit of Wine, kills Worms, the compounded Oyl of this Herb is much used; 'tis excellent for bruises and Aches, and for spitting of Blood.

*Hyperoon*, are Two Holes in the upper part of the Palate, which receive the Pituitous Humours from the Mamillary Processes, and after they are separated, discharges them at the Mouth.

*Hypersarcosis*, an Excrecence of Flesh in any part.

*Hypnotica*, those things which by fixing the Spirits, by straitning and shutting up the Pores of the Brain, cause Sleep.

*Hypocatharsis*, gentle purging.

*Hypocaustum*, is a Place or Stove, where Medicines are dried or kept.

*Hypochæris*, is *Sonchus levis*.

*Hypocistis Succus*, a small Plant (growing like Mistletoe on an Oak) from the Root of the Shrub *Cistus*, when it Flowers; and from this Plant the Juice is press'd.

*Hypochondriaca Affectio*, see *Hypocondriacus Affectus*.

*Hypochondrium*, or *Subcartilagineum*, the upper part of the Abdomen, under the Cartilages of the Chest.

*Hypochondriacus Affectus*, a purely Flatulent and Convulsive Passion, arising from Flatulent and Pungent Humours in the Spleen, or Sweet-bread, which Afflicts the Nervous and Membranous parts.

*Hypochyma*, a depraved sight, whereby Gnats, Cob-webs, little Clouds, or such like, seem to swim before the Eyes: The cause of it seems to consist in turbid Humours, or sometime in the Optic Nerves, whose little Pores are obstructed by the matter that is thrust into them.

*Hypochysis*, the same with *Hypochyma*.

*Hypocratis Manica*, see *Manica Hypocratis*.

*Hypoclepticum vitrum*, a Glass Funnel, to separate Oyls from Water.

Hypo-



*Hypodesis*, the Bandage that is us'd before the Bolsters are apply'd.

*Hypodesmis*, the same with *Hypodesis*.

*Hypogastrium*, the outermost part of the Abdomen, betwixt the *Hypochondres* and the Navel.

*Hypoglossis* or *Ranula*, an Inflammation, or Exulceration under the Tongue : Also a Medicine that takes away the Asperity of the *Larynx*.

*Hypoglossum*, Horse-Tongue.

*Hypoglottides Pilulae*, are Pills to be put under the Tongue, to assuage a Cough.

*Hypopedium*, the same with *Supplantale*.

*Hypophaulum*, a vulgar Diet which observes a mean betwixt a plain and an exquisite Diet.

*Hypopheon*, is *Hypeoon*.

*Hypophora*, deep and fistulous Ulcers which gape like Ulcers and Cavities in the Flesh.

*Hypophysis*, the same with *Hypochyma*.

*Hypophthalmia*, a pain in the Eye under the Horney Tunic.

*Hypopyon*, a gathering of Matter under the Horney Tunic of the Eye.

*Hyposarca*, the same with *Anasarca*.

*Hyposarcidium*, the same as *Onasarca*.

*Hypopathysmus*, an Incision made by three Divisions upon the Forehead to the Pericranium; nor is it sufficient to make Incision by those Three Lines, but the Spattle must be thrust under, for which reason, this sort of Incision is so nam'd.

*Hypospadia*, those that from their Birth, render their Urine under the Bridle of the Glans.

*Hyposphagma*, a Blood-shot, from a stroak upon the Eye.

*Hypostasis Urinae*, that thick Substance which generally subsides at the bottom of Urine.

*Hypothenar*, the space from the fore to the little Finger.

*Hypothesis*, the supposition of a thing.

*Hypozoma*, a Membrane that parts two Cavities, as the *Mediastinum* in the Thorax.

*Hyposiloides*, see *Hyiodes*.

*Hyssopus*, Hyssop, 'tis hot and acrid, it attenuates, opens and cleanses; tis chiefly used in Diseases of the Lungs, frequently applied, outwardly to remove Blood that is settled in the Eyes; a Bunch of it being boyl'd in Water, and applied to the Eye, is also very good for Bruises.

*Hystera*, the same as *Uterus*.

*Hysteralgia*, a pain in the Womb, proceeding from an Inflammation, or otherwise.

*Hysterica Passio*, Fits of the Mother, a Convulsion of the Nerves of the *Par Vagus*, and Intercostal in the Abdomen, proceeding from a pricking Irritation, or Explosion of Spirits: This Distemper does not always depend upon the Womb, as is commonly thought; we have seen it more than once in Men, because the Spleen, Pancreas, and other adjacent Bowels are often the cause of it.

*Hysterica*, Medicines against the Diseases of the Womb.

*Hysterocele*, the falling of the Womb.

*Hysterotomotocia*, or *Section Cesarea*, a cutting the Child out of the Womb, which is done thus; You make a *Semilunar Section* under the Navel, along the White Line, the Cavity whereof looks towards the said Line; then according to the leading of the Fibres, the *Fœtus* being extracted after the Section, the Wound in the Womb contracts it self, so that the Blood scarce flows more plentifully than in a Natural Birth; but if the Mother be dead, chuse the most convenient place you can.

*Hysterotomia*, an Anatomical Dissection of the Womb.

### I.

*Actæa*, a name used for divers Plants.

*Jacobæa*, Rag-wort, it cures Ulcers, Inflammations, and a Fistula, being applied hot to the Belly, in form of a Cataplasin; it cures Gripes.

*Jalappa*, the Root is blackish without side, within somewhat red, with black and resinous Circles if its good; 'tis also called *Gialappa*, *Chelopa*, *Celopa*, *Julapium*, or *Gelapo*; also black *Mechoacan*. It purges strongly; it comes from *India*.

*Janitor*, the same that *Pylorus*.

*Jasminus*, or *Gelseminum*,

*Jeffamin*, the Flowers are chiefly used to perfume Gloves, the Oyl of it heals, mollifies and opens, and is used in contractions of the Limbs, and the like.

*Jatrochymicus*, a Chymical Physician.

*Iberus*, a sort of Water-cresses.

*Ibigo*, the same as *Abiga*.

*Ibiscus* and *Hibiscus*, is Marsh-Mallows.

*Ichor*, a Sulphureous and Watery Humour which flows from Ulcers.

*Iceoroides*, a Moisture like Corruption.

*Icterus*, the Jaundice, is a changing the Skin into a Yellow Colour, from an obstruction of the *Ductus Choledochus*, or the Glandules of the Liver, or because the Gall abounds more than can be conveniently excerned, so that it stays in the Blood. It takes its Name from *ictus*, a Ferret, whose Eyes are tinged with the like Colour. Or from a Bird called *Icterus* of the same Colour, which the *Latines* call *Galbulus*, which if one sick of the Jaundices sees, says *Pliny*, the Party is cured, and the Bird dies. The *Latins* call it *Regius Morbus*, the Kingly Disease, because it is easily cured in Courts with the Pastimes and Divertisements there, which cheer the Mind. It is also called a Suffusion of Gall.

*Ichthyocolla*, the Glue of a certain Fish said to have no Bones.



*Ideamorbi*, the Propriety and Essence of a Disease.

*Idiopathia*, a primary Disease, which neither depends on, nor proceeds from any other.

*Idiosyncrasia*, a Temperament peculiar to any Body.

*Jecoraria vena*, the same with *Basilica*.

*Jecur*, the same with *Hepar*.

*Jecur uterium*, see *Placenta uteri*.

*Jejunum intestinum*, the Second of the small Guts, so called, because it is frequently empty : The little glandulous Nipples in it imbibe the Chyle, and convey it to the Milky Veins. *Varro* calls it *Hilla*.

*Jesemium*, the same with *Jasminus*.

*Ignis actualis*, actual Fire, that which burns at first touch, as Fire it self, and seering Irons.

*Ignis Circulatorius*, such a degree of Heat, as the Fingers can easily bear.

*Ignis potentialis*, potential Fire, a Medicine, which after it has laid sometimes upon the part, exerts it self.

*Ignis persicus*, the same that *Grangrena* : It is taken also for a Carbuncle.

*Ignis Reverberii*, a destructive Fire, the Flame being heightened by Bellows.

*Ignis*, Rote is when the Flame in the Furnace, runs round like a Wheel.

*Ignis Sacer*, the same that *Erisipelas* : Yet some take it for an *Herpes*.

*Ignis Suppressionis*, a Fire above the Sand.

*Ignis Sylvestris*, the same that *Phlyctæna*.

*Ignitio*, Calcination made by Fire.

*Ile*, the Cavity from the *Thorax* to the Bones of the Thighs: *Pliny* observes, that all the Intestines in all Animals, except a Man and a Sheep, are called *Ile*.

*Ileum morbus*, see *Iliaca passio*.

*Ilex*, the Scarlet-Oak.

*Ilia*, the lateral parts of the *Abdomen*, betwixt the last Rib and the Secret Parts.

*Ilingus*, see *Scotomia*.

*Ilium*, the Third of the small Guts: It begins where the *Jejunum* ends, and ends it self at the Gut called *Cæcum* : it is one and twenty Hands Breadths in length.

*Ilium*, a Disease for the most part of the Gut *Ilium*, and is called *Volvulus*, when the upper part of any Intestine is involved in the under, and on the contrary

*Ilium os*, part of the bone *Innominatum*, without any particular Name : It is so named, because it contains the Gut *Ilium*. Its Circumference is circular, the upper broadest, it is connected to the *os Sacrum* : The upper part of it is called *Spina*, the interior *Costa*, and the exterior *Dorsum* : It is larger in Women than Men.

*Iliaca passio*, the same with *Ilium Morbus*.

*Ilia*

*Iliaca vasa* , those double forked Vessels of the Truncks of the great Artery, and the great Vein of the *Abdomen*, about the place where the Bladder and the Womb are situate.

*Iliacus Musculus* , one of those that bend the Thigh, 'tis inserted by a Tendon which grows together with the Tendon of the *Musculus Psoas* ; it arises from the whole internal Cavity of the *Os Illium*, with a thin and carnous beginning.

*Illebecbra*, Wal-Pepper Stone Crop.

*Illingus*, see *Scotomia*.

*Imbecillitas*, signifies that degree wherein they are plac'd, which are neither fit nor strong to Labour, as Children, Old Men, Infirm People, and those that are recovering: But with respect to those that are Sick, it signifies a greater prostration of Strength.

*Immersio*, the putting Metals or Minerals into some corrosive matter, that they may at length be reduced to a Calx.

*Immersus Musculus*, the same with *Infra Scapularis*.

*Impatiens Herba*, or *noli me tangere*, leaping Mercury.

*Imperatoria*, or *Ostrutium*, this Herb is Alexipharmick, and Sudorifick, it expels Wind, and is excellent in the Cholick, 'tis chiefly used for the biting of Venomous Creatures, and Malignant Diseases, it helps Expectoration, and cures a stinking Breath, and is good for Flegmatick Diseases

of the Head, a Palsy, Apoplexy, and the like; half a Spoonful of the Powder of it taken in Wine, an Hour before the Fit comes, is said to cure a Quartan Ague, 'tis also counted very good for the Dropsie, and long Fevers, a piece of the Root put into an Hollow Tooth, eases the Pain, its shape and vertue, much like *Angelica*.

*Imaginatio*, the same with *Phantasia*.

*Imperialis Corona*, Crown Imperial.

*Imperfecta Crisis*, see *Crisis*.

*Impetigo Celsi*, the same that

*Lepra Græcorum*. Clesus makes Four sorts. The most harmless, says he, is that which is like a Scab, for it is red and harder, and exulcerated, and gnawed; But it differs from it, in that it is more exulcerated, and is accompanied with speckled Pimples. And there seem to be in it certain Bubbles, from which after a certain time there fall as it were little Scales, and it returns more certainly. Another sort is worse, almost like a sort of Meezles, or hot Pimples in the Skin, but more rugged and redder, and of different Figures: In this Distemper little Scales fall from the surface of the Skin, and it is called *Rubrica*. The Third sort is yet worse, for it is thicker and harder, and smells more, and is cleft on the top of the Skin, and gnaws more violently: It is scaly too, but black, and



and spreads broad and flow : It is called *Nigra*. The Fourth sort is altogether incurable, of a different colour from the red ; for it is something white, and like a fresh Scar, and has pale Scales ; some whitish some like the Little Pulse called *Lintil* , which being taken away, sometimes the Blood follows : Otherwise the Humour that flows from it is white, the Skin hard and cleft, and spreads farther. All these sorts arise especially in the Feet and Hands, and infest the Nails likewise. *Impetigo* some reckon the same with *Lichen*.

*Impetigo Plinii*, Pliny's *Impetigo*, is the same with *Lichen Græcorum*.

*Impregnatio*, when one thing is fill'd with another ; for instance, when Tartar is said to be impregnated with an Emetic Vertue by Antimony.

*Inauratio* , a Guilding of Pills.

*Inappetentia* , want of Stomach, for want of Ferment in it.

*Incarnantia & Incarnativa*, Medicines generating Flesh , the same with *Sarcotica*.

*Inceratio*, a mixture of Moisture , with something that's dry by a gentle soaking, till the Substance be brought to the consistence of soft Wax.

*Incidentia*, the same with *Attenuantia*.

*Incineratio*, the Reducing the Bodies of Vegetables and Animals into Ashes by a violent Fire.

*Incisores dentes*, the same that *Primores*.

*Incisorii*, the same with *Primores*.

*Incorporatio*, a mixture, whereby moist things are contempered with dry into one Body , as into a Mass, therefore here is no lingring Nutrition, but as much moisture is added, as is requisite to the consistence of the mixed Body, so that it becomes like a Pudding as it were; whence it may be called also *Impastatio*, and in some things *Subactio*, a Kneading. Things thus incorporated, must be left in a digestive Heat, that by mutual Action and Suffering they may get one temperature common to them both.

*Incrassantia*, thickning things, are those which being endued with thick ropie parts, and mixed with thin liquid Juices , bring them to a thicker consistence by joyning and knitting their parts.

*Incubus*, see *Epialtes*.

*Incurvatio* , the same with *Cyrtoma*.

*Incus*, one of the Bones in the inner part of the Ear. It is like a Grinder, and lies under the Bone called *Malleus*. It has Two Processes below ; one shorter, which leans upon the scaly Bone ; another longer , which sustains the top of the *Stapis* or triangular Bone, that bears upon the Cavity of the inner part of the Ear, whilst it immerses it self into the place

called

called the Oval Window with a pretty broad *Basis*.

*Index*, the Fore-Finger.

*Indicans*, nothing else than something observed in the Body, upon whose account something is said to be done, that ought to contribute thereunto.

*Indicantes dies*, those Days which signifie that a Crisis will happen on such a day, which are therefore called indicant. Such are 4, 11, 17, 24.

*Indicatio*, that which demonstrates what is to be done in Diseases, and it is Three-fold, *preservatorie*, which preserves Health; *Curative*, which expels a Disease, that has already seized upon a Person; and *Vital*, which respects the Strength and way of Living.

*Indicator*, one of the Muscles extending the fore Finger.

*Indignatorius Musculus*, the Muscle that turns the Eye aside.

*Indicatum*, that which is signified to be done in order to the Recovery of Health.

*Indices Dies*, see *Critici Dies*.

*Indurantia*, see *Sclerotica*.

*Indusium*, see *Amntes*.

*Inedia*, abstaining from Meat, when one eats less than formerly,

*Infinus Venter*, see *Abdomen*.

*Inflammatio*, see *Pblegmone*.

*Inflatio*, the distention of a part from Flatulent Matter.

*Infrascapularis Musculus*, called also *Subscapularis* and *Immersus*; 'tis carnous and broad, and comes from the lower side of the *Scapula*, and ends in the Third Ligament of the Shoulder, with a Tendon broader than the rest.

*Infra Spinatus Musculus*, or *Supra scapularis Secundus*, proceed under the Spine, from the Basis of the *Scapula*, with the Second, *Supra Scapulary*, Carnous and Thick, and runs into the Ligament of the Shoulder, with a short and broad Tendon, which is reckon'd the Fourth.

*Infundibulum*, a Funnel.

*Infundibulum cerebri*, the same that *Choana*.

*Infundibulum rerum*, the Pelvis or Basin through which the Urine passes to the Ureters and the Bladder.

*Infusio*, is an Extraction of the Virtue of Medicines with a convenient Liquor, which if it be purgative, it may be taken at once; and to this the Name properly agrees.

*Ingredientia*, various Simples that constitute one Compound.

*Inguen*, the place from the bending of the Thigh to the Secret Parts.

*Injectio Intestinalis*, the same that *Clyster*.

*Inium*, the beginning of the oblongated Marrow, which is the common Sensory, because the Species which are recei-



ved from the External Organs, are conveyed thither by the Nerves.

*Innominata Tunica Oculi*, the Tunic of the Eye that wants a Name, is a certain subtle Expansion of the Tendons from the Muscles which move the Eye to the circumference of the *Iris* or Honey Membrane.

*Innominatum os*, others call it *os Coxæ*, or *Ilium*, is placed at the side of the *os Sacrum*, consisting of Three Bones, *Ilium*, *os Pubis*, and *Ischium*, joyned by Cartilages, and appear distinct by Three Lines till Seven Years old, but grow all into one Bone at riper Years. They are called also *Cunica formia*, and *Ossa Innominata*, nameless Bones.

*Innominatus Humor*, or *Infitus*, a Secondary Humour, as the Ancients calls it, wherewith they thought the Body was nourished: For those nutritious Humours they talk of are Four; *Innominatus*, *Ros*, *Gluten*, *Cabium*.

*Inquietudo*, a Convulsive motion of the Muscles in the Loins, Neck and Limbs, wherein the Sick throw themselves from one side to another, lifting their Arms and Legs, sometimes lying on their Backs, sometimes on their Bellies, sometimes sitting up in the Bed, sometimes rising: This Inquietude happens either at the beginning of the Fever, or continues as long as the Fever lasts,

and is a common Symptom in the Plague. Also great pains, occasion restlessness, especially

*Cardialgia Colica*, and *Nephritic*. Moreover Inquietude often accompanies a Delirium, but most of all when Death is near at hand.

*Insania*, or *Amentia*, Madness, an Abolition or Depravation of Imagination and Judgment.

*Inseffus*, a Bath for the Belly, proper for the lower Parts, wherein the Patient sits down to the Navel. They are for several uses, as for easing of Pain, softning of Parts, dispelling Flatulent Matter; and frequently for exciting the Courses.

*Insolatio*, an Infusion of things in the Heat of the Sun.

*Inspiratio*, an alternate Dilatation of the Chest, whereby the Nitrous Air is communicated to the Blood, to accend it by the Wind-Pipe, and its *Vesicular* parts. The cause of Respiration does not seem to consist only in the Dilatation of the Thorax, as is commonly thought, but in the Contraction of the Tunic, which covers the upper part of the *œsophagus*, and the most close Recesses of the Wind-pipe.

*Insuccasi*, the thickning of Aloes, or the like, in the Juice of Violets, or Roses and the like.

*Intellectus*, Cogitation, whereby a Man apprehends an Object

ject : It seems to be transacted in the *Corpus Callosum* , for the expansion of Spirits there.

*Intemperies* , a Disease which consist in inconvenient qualities of the Body, and these are either manifest or occult : The Manifest are either simple or compound ; the Simple is when one Quality is peccant ; as an hot, thin, hard, acid, salt Disposition, &c. The Compound is when more Qualities than one are peccant ; as an hot and salt, a cold and acid Disposition , &c. An Occult ill Disposition or Distemper is such as proceeds from some poysonous Qualities, as from the Air, from poysonous Animals , &c. It comes from the Air, when the Nitre in it becomes contagious by reason of standing stinking Waters, daily Drought, Earthquakes, &c. whence Malignant Pestilent Fevers , and Plagues themselves arise : For the Vapours being taken away , that which remains of the Air. ( by reason of the Sulphur and Salt in it ) contracts an ill Savour, whereupon the Air and its Nitre degenerate from their due Temperature and Crâsis. And I believe the same happens from very dry Grounds, for Sulphureous and Saline Particles intermix with the Watery ones above, which render the Nitre of the Air sharp and pointed like *Arsenic*. sublimated *Mercury* , or *Aqua stygia* , which being sucked into the Lungs,

do Coagulate , and Corrode the Mass of the Blood, and make its Spirits vanish ; whence proceed Quinzies, Plurisies, Pestilential Swellings, &c.

*Intentio*, the same with *Indicatio*.

*Intercalares dies*, or *intercidentes*, which others call *Provocatorii* ; are those Days wherein Nature, either by reason of the vehemency of the Fit, or some external cause, is excited to expel her Load unseasonably: Such are the 3<sup>d</sup>, 5<sup>th</sup>, 9<sup>th</sup>, 13<sup>th</sup>, 19<sup>th</sup>.

*Intercidentes dies*, see *Intercalares*.

*Intercostales Musculi*, on either side Twenty Two, Eleven External, and so many Internal, all are weav'd between the Ribs ; they have oblong Fibres, and cross one another like an X, the External arise from the lower parts of the upper Ribs, and descending obliquely towards the hinder parts, are inserted into the higher parts of the interior ; the internal proceed on the contrary.

*Intercostalis Nervous*, a Nerve proceeding from the Spinal Marrow, added to the *par vagum*, which also branches in the Abdomen through all the Viscera.

*Intercus*, see *Anasarca*.

*Interforamineum*, the same that *Perinæum*.

*Interfeminium*, the same with *Perinæum*.

*Intermissio februm* , see *Apyrexia*.

*Inter-*



*Intermittens Morbus*, a Disease which comes at certain times, and then remits a little. Intermittent Fevers or Agues proceed not from any fictitious Focus, but only from a wrong Assimilation of the Chyle.

*Internodium*, the joyning together of the Bones of the Fingers.

*Internuncii dies*, see *Critici dies*.

*Interossei Musculi*, or *Abductores*, are Six in the space of the *Metacarpus*, Three outward, and Three inward; they somewhat help Extension.

*Interpassatio*, the stitching of Bags, that the Matter included should not fall in a Heap.

*Interscapularia*, the Cavities betwixt the Shoulder-blade and the Vertebres.

*Interscapularium*, a Process of the *Scapula*, in the part of it that rises, commonly call'd the Spine.

*Intertrigo*, or *Attritus*, an Excoriation of the Parts near the Fundament, or betwixt the Thighs; or a Fleaing of the Skin, proceeding from a violent Motion, especially Riding: It happens frequently to Children, that the *Cuticula* in their Thighs and Hips is separated, and as it were shaven off from the true Skin, which pains them so, that it makes them restless.

*Intestina*, see *Entera*.

*Intumescencia*, the same with *Tumor*.

*Intubus*, and *Intubum*, is endivia.

*Inula*, *Campana* see *Helenium*.

*Involucrum Cordis*, see *Pericardium*.

*Jonthus*, or *Varus*, is a little, hard, callous, Swelling in the Skin of the Face.

*Jovis Barba*, see *Barba Jovis*.

*Jovis flos*, is *erocus*.

*Irio*, or *irion* bark cress

*Iris*, that Fibrous Circle next to the Pupil of the Eye, distinguished with variety of Colours.

*Isatis*, woad.

*Isatodes*, a blew Bile; like the Herb Woad, withwith Cloth is died Blew.

*Ischama*, Medicines that stop the Blood, which with a binding, cooling, or drying Virtue, close up the opening of the Vessels, or diminish and stop the Fluidity and violent Motion of the Blood.

*Ischæmon*, a sort of grass.

*Ischas*, a dried Fig.

*Ichias*, the Gout in the Hip.

*Ischium*, the Hip, or Huckle-Bone.

*Ischophonus*, a Small Voice.

*Ischuretica*, Medicines which force Urine, when 'tis suppressed.

*Ischuria*, such a Suppression of Urine in the Bladder, that little or nothing of it can be discharged.

*Isthmus*, that part which lies betwixt the Mouth and the Gullet, like a Neck of Land: Also the

the Ridge that separates the Nostrils.

*Ithmoieda ossa*, see *Ethmoides*.

*Itinerarium*, a Chyrurgions Instrument, which being fixed in the Urinary Passage shews the Neck or Sphincter of the Bladder, that an Incision may be more surely made to find out the Stone.

*Iva Arthetica*, or *Moschata*, see *abiga*.

*Juba*, a Hairy Substance like that at the Tops of Reeds.

*Jubiter*, according to the Chymists signifies Tinn.

*Judaicum Bitumen*, see *Asphalites*.

*Judaicus Lapis*, found in *Judæa*, from whence it receives its Name; 'tis often prescrib'd in a *Nephritis*.

*Jugaleos*, the same that *Zygoma*.

*Juglans*, the Walnut-tree, the outward bark of the Walnut dried; vomits strongly, the catkins are a gentler vomit, the fresh nuts move the belly; the dry are hot and hard to digest; they increase choler, and cause a cough; the juice of the outward bark gargl'd in the Mouth, is very useful in a Relaxation of the Almonds; and for an inflammation of the throat: a Decoction of the outward bark, of the green nut forces worms out of their holes; the green and unripe nuts candied with the bark, on gently move the belly; two or three being taken at bed time: the Oyl of the nut-mixt

with Oyl of Almonds, is excellent in the Stone; two or three ounces of it may be taken inwardly at a time: the nuts being infused in water, till the skin of the Kernels comes off, and infused two days in *aqua vite* are said to be peculiarly proper for obstructions of the Courses: take two or three of the nuts, so infused daily in the Morning, fasting for ten days before the usual time of their flowing.

*Jugularis vena*, that Vein which goes towards the Scull by the Neck.

*Jugulum*, the same that *Furcula*.

*Jujuba*, a sort of Prunes.

*Jujubs*, are moderately hot and moist, they attenuate the sharpness of the Blood, and are good for Diseases of the Breast and Lungs, for Coughs, difficulty of Breathing, for Diseases of the Reins and Bladder, and for Heat of Urine; the Syrup of *Jujubs* is a cooling Syrup, and proper for Coughs, Pleurifies, and for Ulcers of the Lungs and Bladder. *Jujubs* are used in the *Lobochsanans*, and in the pectoral Decoction.

*Julap*, see *Julepus*.

*Julapium*, the same.

*Julep*, see *Julepus*.

*Julepus*, a Lipid Medicine taken inwardly, of a grateful Taste, and clear, made of a convenient Liquor with Syrup or Sugar, without any Boiling, and of the Quantity of Three or Four Doses, to alter or refrigerate. A *Julep* consists commonly



monly of one Pound and an half of Barley-Water, or of Distilled Waters, rarely of Wine, of the cooling Syrup of red Goose-berries, Berberies, Violets, &c. to which they commonly add some Drops of Sulphur, Vitriol, Salt, &c. to give it a good Taste. *Juleb*, whence the Word *Julepus* comes is a Persian Word, and signifies a sweet Potion.

*Julus*, *Juli*, the Leaves that first come out, but most properly the long Flowers of the Walnut-Tree.

*Junctura*, the same with *Diarthrosis*.

*Junceus*, a Rush.

*Juniperus*, the Juniper-Tree; the Wood of this Tree, being burnt perfumes the Air, the berries are good for a cold Stomach, and are good against Wind, and Gripes; they provoke urine, and expel Poyson; and are good in diseases of the head; and nerves; the Oyl of Juniper is much in use, it helps the Tooth-Ach, and is good in the Cholick, and against Gravel.

*Junonis Rosa*, is *Llium*.

*Jusquiamus*, is *hyoscyamus*.

*Juvans*, Help, Remedy. The same with *Indicatum*.

*Juxtagina*, a sort of Snakes called *Cynanche*.

*Ixia*, the same with *Cirses*, or *Varix*.

*Ixia*, and *Ixine*, *Chamaleon* a sort of *Carduus*.

## K

*K Ali*, a Sea-Herb; of whose ashes glass and sope are made.

*Keiri*, or *Cheiri*, Wall-Flower; the Flowers are cordial, and good for the Nerves; they ease pain, provoke the Courses, expel the *Secundine* and a Dead Child: The Conserve of the Flowers, the Distilled water, and the Oyl made of the Flowers, by infusion are in use for Apoplexies, and Palsies, the Oyl is very anodine in Wounds, and inflammations, of the nervous parts.

*Kermes*, *Chermes*, *Coccus Infectoria*, *Granum*, *Coccus Baphica*, *Granum Tinctorum*, *Scarlatum*, *Chermes* Berries, they come from Candie, Spain, and some parts of France.

*Kermes*, or the Scarlet oak; grows on Stony hills about *Montpelier*, and in other parts of France, and in Italy; the Granes of *Kermes* are counted by Philosophers, and botanists the spurious or excrementitious fruit of the Scarlet Oak, only; but the Learned and ingenious, Dr. Martin Lister found such kind of Granes growing in England upon the tender Branches of Cherry Trees, and supposes that they are not excrescencies; but the Work of some insect, for receiving as in a Nest its young ones; the Graines are astringent and used successfully

for wounds, and wounded nerves to prevent miscarriage for an Apoplexy, Palsie, Palpitation of the Heart, for fainting and melancholy.

*Kina, Kina*, see *Cina Cina*.

*Kirath*, a weight weighing four Graines.

## L

**L** *Abella, Leporina*, see *Labia, Leporina*.

*Labes*, a prominence of the Lips.

*Labes*, a Spot.

*Labia pudendi Muliebris*, the Lips of a Womans Privities.

*Labia Leporina*, such Lips as by reason of their ill make will not come together, which some call *Rostra Leporina*.

*Labis, Volscella*, or Forceps, an Instrument to extract any thing.

*Laboratorium*, a Place for Distilling.

*Labrosulcium*, see *Cheilocace*.

*Labrum Veneris*, is *dipsacus*.

*Labrusca*, is *Bryonia*.

*Laburnum*, a sort of *Anagyris*.

*Labrum*, a Vessel for Bathing.

*Labyrinthus*, a Body full of windings and turnings, as may be seen in the inner part of the Ear, and in the outer Surface of the Brain.

*Lac, Milk*, made by separating of Chyle from the Arterious Blood by the Glandules of the Breast. Milk begins to be made for the most part after the going with Young, or a little before the Birth; but it ceases in old Creatures, and in menstruous Persons.

*Lacca*, 'tis made by wing'd Emmets, as Honey by Bees, its gather'd in *Bengala, Malabar*, and several other Places; 'tis Red and Diaphanous, and being cast upon the Fire, it emits a pleasant Fume.

*Lacertus*, see *Brachium*.

*Lachanum*, is *Olus*.

*Lacryma, Christi* or, or *Lacryma jobi*: is *Lithospermum*.

*Lacrymales Ductus*, see *Ductus Lachrymales*.

*Lachrymale punctum*, an Hole made in the Bone of the Nose, by which the Matter that makes Tears, passes to the Nostrils; if the Holes grow hard and brawny from an Ulcer in one of the Glandules at the Corners of the Eyes, thence arises a *Fistula Lacrymalis*.

*Lachryma*, a moisture which is separated by the Glandules of the Eye, to moisten the Eyes, which if it be too much, so that it cannot be received by the *Punctum Lachrymale*, they fall from the Eyes, and are called Tears.

*Laconicum, Caldarium*, and *Assa*, or *Balneum aereum*, was formerly a Celler without any Water, made to provoke Sweat, which was done by an hot Vapour.



pour, or a dry Heat included therein.

*Lacrymosus*, see *Dacryodes*.

*Lactatio*, the sucking of Milk from the Breasts, for the nourishment of the Child.

*Lactea Febris*, the Milk Fever; that which comes upon Child-bed Women on the First Days.

*Lactea Vasa*, see *Vasa Lactea*.

*Lactes*, some take for the *Pancreas*, or for the *Mesenterie*; others for the Milky Vessels.

*Lactuca*, Lettice, it cools the Stomach, and qualifies chooler, and heat, and disposes to rest, and encreases Milk; and yields good nourishment. In Frenzies, Madness, and burning Fevers, and the like apply to the Temples; and the Coronal suture, and also to the wrists, rags dipt in lettice water, wherein *sal prunella*, has been dissolved.

*Lactuca Sylvatica*, the same with *Hierasium*.

*Lactucella*, is *Sonchus*.

*Lactucimina*, the same that *Aphthæ*.

*Lactumia*, the same that *Achores*.

*Lacune*, little Pores or Passages in the *Vagina* of the Womb, but no where greater than in the lower part of the Urinary Passage. There flows a certain Serous Puitous Matter out of these *Ductus's* which lubricates the *Vagina*, and is looked upon as Seed; it flows out in a

great quantity in the Act of Coition.

*Ladenum*, or *Labdanum*, is a Fat Liquor that's received with certain Instruments in the Dog Days, in *Cyprus*, *Candia*, *Libia*, and *Arabia*, and afterwards harden'd in the Sun; that which comes to us is hard, friable, of a blackish colour, and inflammable: The Fume whereof is pleasant, and therefore fit for Perfumes.

*Lævigatio*, the making very fine Powder.

*Lagochylus*, one who has cloven Lips, see *Labia Leporina*.

*Lagophthalmus*, one who has Hares Eyes.

*Lagopus*, Hares foot.

*Lambdoides*, the backward Suture of the Brain.

*Lamium*, Arch-Angel; one handful of the herb beaten up with Hogs lard and applyed to King-Evil; Swellings in the neck; or throat; discusses them; a conserve of the Flowers is much commended in the whites.

*Lampsana*, nipple-wort; 'tis reckon'd good for the Nipples, when they are sore.

*Lanaria*, is *Saponaria*.

*Lanceta*, a Chyrurgions little Knife, streight, pointed, Two-edged; used in opening of Veins, cutting of Fistula's, opening of the Fundament, Yard, or Womb that is shut.

*Lanugo*, in Physiology, signifies tender Filaments growing

to the Cuticle, like Hairs or Wool, as in Mullein, Cudweed, and the like.

*Lanugo*, the tenders Hairs, or Down of the Face.

*Lapathum dock*, The Root of sharp pointed dock; is of great use in Physick, for diet-drinks, for the Scurvy, and itch, and jaundice: the Powder of the Seeds, strengthens the Liver, and stops all Fluxes of the Belly.

*Lapides* Stones; the hard Shells including the kernel among Vegetables, and Stones are found in Men and Beasts, and some Medicines by reason of their hardness, are called Stones; as *Lapis Prunelle*, *Infernalis* and the like.

*Lapidilium*, a Chyrurgical Instrument to extract a Stone from the Bladder.

*Lapis porcinus Lappa*; or *Bar-dana bur-dock*.

*Lappago*, is *Aparine*.

*Laqueus*, a Band so tied, that if it be attracted, or pressed with weight, it shuts up close: Its use is to extend broken or disjointed Bones, to keep them in their Places when they are set, to bind the Parts close together; the differences of these *Laquei*, or Bands, are several, having their Names either from the Inventors, or from their Use, or from their likeness to, or shape of any thing, or from the manner of Lying, or their Effect, which unless they were here delienated, can scarce be understood by a bare Description.

*Larix*, the Larch-tree; Turpentine distils from this tree.

*Laryngotomia*, the same that *Bronchotomia*.

*Larynx*, *Guttur*, according to *Galen*, *Larynx*; is properly the Head or Top of the Wind-Pipe, which consists of Five *Cartilages*. The first pair is called *Scutiforme*, like a Shield, which constitutes the protuberance in the Neck called *Adam's Apple*: The Second pair is called *Annular*, because it is round like a Ring: The Third and Fourth *Cartilage* some reckon but One, but if the Membrane be took off, it appears to be Two, and is called *Guttalis* and *Glottis*. The Fifth is called *Epiglottis*, which covers the opening of the Wind-Pipe at the Top. Its use is in the Voice and Respiration.

*Laserpitium*, see *Silphium*.

*Lassitudo*, see *Copos*.

*Laternalia Morbus*, see *Pleuritis*.

*Lathyris*, a sort of *Tithymalus*.

*Lathyrus*, a sort of Pulse.

*Latissimus Dorsi Musculus*, see *Aniscalptor*.

*Lavamentum*, the same that *Fotus*.

*Lavatio*, a washing; 'tis chiefly meant of Resinous and Earthy Minerals and Metals, cleansed from their Filth, by washing of them in Water, or some other Liquor.

*Laudanum*, meant only of a Medicine made of *Opium*, and that



that they call an *Opiate Laudanum*, from its excellent Qualities. Authors give several Descriptions of it. It allays the most unsupportable Pains, and stops any Flux.

*Lavendula*, or *Lavandula*, or *Pseudonardus Lavender*; 'tis cephalick and good for the Nerves, and is much of the same Virtue with *Stæchas*, 'tis chiefly used in Catarrhs, for Palsie, Convulsions, giddiness, Lethargy, and the like; it provokes Urine and the Courses, and hastens Delivery, and is used for flatulent Gripes; 'tis used outwardly in Fomentations, the distill'd Water, the conserve and the Oyl are in use.

*Laver*, or *Sion*, *Becabunga aquatica*, see *Becabunga*.

*Laureola* or *Daphnoides*, spurge Laurel, being chewed; it inflames the Jaws, taken inwardly it provokes Vomiting, and hurts and burns the Stomach, and inwards Parts; and therefore by reason of its great Acrimony, 'tis seldom prescrib'd by Physicians; the Powder of it infused in Vinegar, and sprinkled upon Cancers, does good before they are ulcerated.

*Laurocerasus*, is a Shrub with Laurel leaves, but greater and greener and smooth, and the Fruit of it, is like Cherries, and therefore it is called Laurel Cherry.

*Laurus*, a Bay-Tree, a Decoction of the Bark-Berries and Leaves, makes a good Bath for the Womb and Bladder; the

Berries are very useful against all Poyson of Venomous Creatures, and the stinging of Wasps and Bees, and also in the Plague, and for infectious Diseases, and therefore are an Ingredient in the London Treacle; 'tis said that seven of the Berries, taken inwardly will hasten Delivery, being made into an Electuary with Hony, they cure old Coughs, and shortness of Breath, and stop Rheums, they expel Wind, and provokes Urine, and comfort the Stomach. The Oyl which is made of the Berries, is very useful in cold Diseases of the Joints and Nerves; the Electuary of it is frequently used in Clysters, to expel Wind, and to ease the Pain of the Cholick, so do the Berries themselves.

*Laurius Alexandrina*, see *Hypoglossum*.

*Laxantia*, Loosening Medicines, are those which with their benign Particles softning and scouring the Intestines, cleanse them of their Excrements.

*Lazuli Lapis*, 'tis of a deep Sky Colour, not Pellucid, adorn'd with Veins; the *Ultra Marine* Colour is made of it. One sort is fix'd, and does not change Colour in the Fire, and is brought from the East; and the other is not fix'd, and looses its Colour in the Fire, and this sort comes from Germany. 'Tis given inwardly to loosen the Belly.

*Lebes*, see *Calabus*.

*Ledum* Hill-Rose.

*Legumen*, Pulse.

*Lenientia*, the same with *Laxantia*.

*Leno* and *Linon*, that part of the Brain called *Torcular Heropili*, that place where the Third Cavity of the *Menix* is joined to the First, Second, and Fourth.

*Lens* and *Lenticula*, Ducks-Meat, tis cooling and good in Inflammations; it also cures Childrens Ruptures: An Infusion of it in White-Wine, cures the Jaundice, six Ounces of it being taken every Morning, for nine Days: It grows in standing Water.

*Lenta febris*, whereby a Man consumes leasurely.

*Lenticulare Instrumentum*, a Chyrurgical Instrument to make the Bones smooth.

*Lentigines*, Freckles, are little Spots, especially in Women, and chiefly in their Faces, but sometimes in their Hands, Arms, and the upper part of the Chest, which is exposed to the Air; the Skin is sometimes spotted thicker, sometimes thinner with them, like as with so many Drops, but without any Trouble or Pain; in some they appear only in Summer, and disappear in Winter, in others they continue the Year round.

*Lentiscus*, the Mastick-Tree, all the parts of it are binding, the Buds, the Leaves, the Branches, the Fruit and the Bark of the Root, the Juice pressed from the Bark of the Root,

and the Leaves Boild in Water, taken inwardly, is good for a Loosness, and the Bloody-Flux, and for the Falling of the Womb and Fundament; the Oyl of the Mastick-Tree, is mixt in Medicines for curing the Leprosie, and is much commended for the falling of the Hair, and for inflammations of the Gums, the Oyl being held in the Mouth moderately hot. Mastick-Trees grows only in the Island of *Chios*. Mastick is preferred before all other Medicines in those Diseases, where there is a need of binding; the best Mastick is of a light Colour, clear and transparent, sweet scented and Friable; 'tis sometimes adulterated with Resin of the Pine-Tree, and with Franckincense, but the Cheat may easily be discovered by the smell.

*Leontiasis*, the same with *Elephantiasis*.

*Leontopetalon*, Lions-Blade.

*Leontopedium*, Lions Foot.

*Lepidium*, Pepper-Wort; the Leaf is Acrid and Hot, the Herb bruised cures the Hip-Gout, boyl'd in Beer, it hastens Delivery; 'tis commended against Leprosie.

*Lepidoides*, the Scaly Suture of the Scull; see *Mendoza*.

*Leporina Labia*, the same with *Lagochilus*.

*Leporinus Oculus*, see *Lagophthalmus*.

*Lepra*, a Leprosie, a dry Scab, whereby the Skin becomes scaly like Fish: It differs from *Leuce* and *Alphus*, in that a Leprosie



prosie is rough to the Touch, and Causes an itching ; for the Skin is the only part affected, and therefore that being flea'd off the Flesh, underneath appears sound and well.

*Lepra Arabum*, the same that *Elephantiasis Græcorum*.

*Lepra Græcorum*, or *Impetigo Celsi*, is the highest degree of Scabbedness ; but it must be observed, lest any should be gravell'd in the Reading of Authors, that we here speak of the *Leprosie of the Greeks*, not the *Arabians*. That which the *Arabians* call a *Leprosie*, is the *Elephantiasis of the Greeks*, which is nothing else than an Universal Canker of the whole Body. A *Leprosie* is a Disease proceeding from black Bile, diffused through the whole Body, whence the Temperature, the Form and Figure, and at last the very Continuity of the Body is corrupted, and it is a Canker commonly to the whole Body. The *Arabians* call the *Leprosie of the Greeks* *Albaras Nigra*, which is the same with a kind of Ring-Worm or Tetter which fleas the Flesh, and is a rough violent Scab in the Skin, accompanied with Scales like Fish and itching. There is a greater Corruption of Humours in a *Leprosie* than in a *Scabbedness*, and from the latter there only fall little Flakes like Dendriff from the Head, but from the former as it were Scales of Fish ; so that one passes from Itching to a *Leprosie* by the

Scab. For *Pruritus*, or Itching, is a certain small Asperity of the Skin, wherein unless you scratch very hard, nothing falls from the Skin : When it is grown to a Scab, the Humour is more apparent, and certain little Particles like Dendriff fall off, whether it be scratched or no. For in a Scab the matter is thinner ; and at least preys upon the Surface of the Skin : Bnt then in a *Leprosie* the Matter is thicker, and not only feeds upon the Surface, but the inner part of the Skin. *Celsus* doubtless meant this *Leprosie of the Greeks* by the Word *Impetigo*, but not the *Lichen of the Greeks*, which some call *Impetigo*.

*Leptuntica*, attenuating, cutting Medicines, which part the Crass and Viscous Humours with their Acute Particles.

*Lethargus*, a Lethargy, is a Drowziness like another Disease, causing an Heavy Sleep called *Coma*, accompanied with a Fever and a *Delirium* ; and it is nothing else but a n heap of too much of incongruous moist Matter within the Pores of the barky Substance of the Brain. This Distemper does not seem to come of it self, but rather from the demigration of Fevers.

*Levator Musculus*, one of the Muscles of the *Scapula*.

*Leuce*, when the Hairs, Skin, and sometimes the Flesh underneath turns white, the flesh being pricked with a Needle is not sensible, nor emits Blood;



but a Milky Humour. It differs from *Alphus*, in that it penetrates deeper, and changes the Skin, so that the Hairs are changed too.

*Leucelestrum*, white Amber.

*Lucenus*, White-Wine.

*Leucoion*, Wall-Flower.

*Leucolachanum*, Wild Valerian.

*Leucoma*, a white Scar in the Horny Tunic of the Eye.

*Leucophagum*, made of Almonds macerated in Rose-Water, and of Capon or Partridge boiled, bruised and strained through a Seive made of Bristles: It is used in a Consumption.

*Leucophlegmatia*, a pituitous Dropsie, or a Dropsie that has seized the whole Body.

*Leucopiper*, see *Piper*.

*Leucosis*, see *Dealbatio*.

*Levisticum*, Lovage, 'tis alexipharmick, diuretick, and vulnerary, it strengthens the Stomach, and does good in an Asthma; it opens Obstructions of the Liver and Spleen, and cures the Jaundice, 'tis used outwardly in Baths and Cataplasms; the Virtues of it are much the same with Angelica, and master, Wort.

*Libanos* and *Libanotos*, see *thus*.

*Libanotis*, see *Rosmarinum*.

*Liber*, is the inner part, of the Bark of Vegetables.

*Lichen*, barbarously called *Serpigo* or *Zern*; *Halliabbas* calls it *Petigo* and *Sarpedo*; the vulgar *Voliatica*. *Lichenes* are certain Asperities of the Skin, and as it were Tumors, which itch

much, and send forth Matter: The *Greeks* and *Arabians* have made Two sorts of *Lichens*, the one mild and gentle, the other fierce and cruel. And according to *Avicen*, some are moist, which being rubbed, send forth a kind of Dew, others are Dry; and the moist are more safe, but the Dry is made of Salt Pituitous Matter turned into Melancholy Blood. And again he writes, that one *Manginess* (*Impetigo*) brings off the Skin by reason of its great Dryness, and another does not; and that one is ambulatory and malignant, another fixed and standing; as also one is old, another fresh. Hence it appears, that the *Scabies* of *Corn*. *Celsus* was nothing but the *Lichenes* of the *Greeks*, and the *Impetigo* of the *Arabians*. It comes in any part of the Body, but especially in the Face and Chin, as *Galen* has it; for a *Lichen*, says he, is a most ungrateful Distemper in the Chin, because, it makes it itch exceedingly, and stretches out the parts affected: It is not a little dangerous, it spreads over the whole Face, and sometimes reaches the Eyes, and at last makes the Person affected extremely filthy and loathsome. *Lichen* of the *Greeks* is *Pliny's Impetigo*, or an Inequality of the Skin, extending it self to the neighbouring parts, and accompanied with an extraordinary Itching, and dry Pimples. *Lichen* is also the Callous part in an Horse's Foot; likewise a sort of green Moss.

*Libra*



*Libra Medica*, a Physicians Pound, is Twelve Ounces; for as often as they prescribe a Pound, they mean so many Ounces.

*Liburnum*, is *Viburnum*.

*Lichen*, a sort of Moss that is better than all other Remedies, for curing Tetters or Ring-Worms.

*Lien*, see *Splen*.

*Lienteria*, a Looseness, when the Meat is sent out before it be altered.

*Ligamentum*, a Ligament, is a Solid and very Fibrous part, proceeding almost from Matter like a Cartilage, different in size number and situation, broad or round, cold, as it comes near the Constitution of a Membrane or a Cartilage, dryer or moister, harder or softer, more or less, tough and flexible, and designed by Nature for the connecting of Parts, especially Bones, that they may better perform their Motions.

*Ligamentum Ciliare*, the Ligament of the Eye-Lid.

*Ligamenta Uteri*, the Ligaments of the Womb.

*Ligula*, the same that *Clavicular*.

*Ligusticum*, see *Levisticum*.

*Ligustrum*, Privet.

*Liliago*, a Diminutive of *Lilium*.

*Liliasphodelus*, is *Hemerocallis*.

*Lilium*, a Lilly, the distill'd Water of the white Lilly, is given to Women that have hard Labours, and to expel the after-

birth, the Root is commonly used in Cataplasms, to assuage Pain, and to ripen Tumours, the Oyl of Lilies serves for the same purpose; 'tis said many People in Dropsies, have been cured with the Juice, mixt with Barly Flower, and made into Bread, which Bread they must use, only for the Space of a Month or six Weeks; the Root, the Leaves, the Flowers and the Seeds, of the Yellow and white Water-Lilly, are used in Fluxes, especially for a Gonorrhœa; the Root of the white Water Lilly, moderates the Flux of the Courses, and will cure the Heat of Urine.

*Lilium convallium*, Lilly of the Vallies, the Flowers and the Leaves, are counted good in Apoplexies, Palsies, for the falling sickness, and giddiness, and other cold Diseases of the Head.

*Ligula*, the same with *Clavicular*.

*Limonia malus*, and *Limonium*, Limons, they are more Acid, than Oranges or Citrons, and therefore 'tis probable the Juice is colder; 'tis proper for all those uses that Citron is, but it is not so effectual against Poyson, yet is it more powerful in hot Diseases, it quenches Thirst, and lessens feverish Heats; the Juice of it is very proper for the Stone, and to cleanse the urinary Passages, the Syrup of the Juice, is good for Obstructions of the Kidnies, it quenches Thirst, is used in burning Fevers, and



and it strengthens the Heart and Stomach ; restrains the effervescence of Choler, and is used with good success to stop vomiting, the Hickcup, and to take off a burning Fever, the Peel is candied with Sugar, for Sweet-Meats, the distilled Water of Limons, is reckon'd an excellent Cosmetick.

*Limonada, Lemonade.*

*Linamentum*, the same with *Motos*.

*Linaria*, Toads-flax, a small Glass of the distilled Water of this Herb, with a Dram of the powder mixt with it evacuates Urine powerfully in a Dropsie, the Water also purges by Stool, and cures the Jaundice, but especially the Decoction of the Herb in Wine, which also opens Obstructions of the Liver, the Water or the Juice dropt into the Eyes, cures Inflammations, and redness of them Rags dipt in the Water cleanses Ulcers, and the Juice takes off Spots from the Face.

*Lindus*, the same with *Eclegma*.

*Linea alba*, a concurrence of the Tendons of the Muscles of the *Abdomen*, excepting the Tendons of the streight ones. For the Tendons of the Oblique Muscles unite, and meet so on both sides, that they make a kind of Tunic that covers the *Abdomen*, as if they were all but one Tendon. It is white and not fleshy, proceeding from the pointed Cartilage, to the *os Pubis* ; and is narrower below the Navel than above.

*Lineæ Finales*, certain Wrinkles in the Fore-head, whereby many things are vainly foretold.

*Lingua*, the Tongue, an oblong, broad thick Member, and thicker at the Roots, and thinner and sharper at the end ; of a moderate bigness, that it may move more quickly. In the Exterior and upper part of the Tongue, there are a great many little Bodies which break out from the Sarfacee of the Tongue, and crooking moderately, incline backwards towards the Root, so that they look like a Comb that cards Wool. These Cartilaginous Bodies in an Ox specially, seem to resemble the Figure of a Boar's Tooth ; in the lower part they have a certain Cavity. They are made of a thick Tenacious Fibrous Matter, which seems like a heap of little Rods : About the sides of the Tongue, they grow smaller and smaller, so that they almost disappear, and certain Membranous Bodies are placed at their Basis, which look like a Conical, and then by and by a more obtuse pappy substance : All the little Protuberances are cloathed with the Membrane of the Tongue ; they are firmly implanted in a certain Tenacious Tunic of the Tongue, there being under them a crass viscus or nervous Substance, especially in those Places, where there are remarkable Pits in the Tongue disposed in like order and



and manner, so that in the inner part of the Tongue, there are a great many of them, which are firmly implanted in a certain viscus sort of Body. When the Membrane that covers the whole Tongue is taken off, there appears a certain glutinous Substance; then a Nervous Pappy Body something Yellow, which Spreads like the Membrane, and discovers remarkable nervous Protuberances disposed of in a wonderful order. The next thing that appears, are little Nipples in greater abundance than those spoke of, and of another order; for as many little Protuberances as cover the outside of the Tongue, so many nervous Nipples of this sort are found within; these proceed from the common pappy Substance, grow tolerable high, and shoot out farther into nervous Sprouts from the top of them, about which you discover innumerable little Protuberances proceeding from the same Stock, and of an equal height, only slenderer, like a Cone, and which go within their proper Cavities ready made in the crass viscus Substance before-mentioned, and at last end towards the outermost Membrane. Furthermore, the substance of the Tongue is Muscous. The Centre of the Tongue consists of several sort of Fibres, long, transverse, and oblique, which being mutually interwoven with one another, look like

a Coverlet or Blanket: It owes its Motion to peculiar Muscles of its own, wherewith it is contracted and abbreviated. The pairs of Muscles are the *Styloglossum*, *Basioglossum*, *Genioglossum*, *Ceratoglossum*, and *Myloglossum*.

*Linamentum*, an external Medicine, of a middle consistence, betwixt an Oyl and an Ointment.

*Lipodermus*, a Disease of the Skin, covering the Glans of the Yard, so that it can't be drawn back.

*Lypopsychia*, a small *Deliquium*.

*Lipothimia*, *Defectus Animi*, *Defectio Animæ*, *Deliquium Animi*, Weakness.

*Lippitudo*, a certain roughness within the Eyes, as if there was Sand in them.

*Lipyria*, a continual Fever, wherein the outward parts are cold, and the inward parts burn.

*Liquatio*, the same with *Liquefactio*.

*Liquefactio*, the melting of Rosin or Wax, with Oyl or Fat, over a gentle Fire, or the melting of Salts in a Seller.

*Liquid-Ambra*, it flows from the Tree called *Ococol* in New-Spain.

*Liquiritia*, *Liquorish*, 'tis good for the Lungs and Reins, it mitigates Acrimony, and helps expectoration, and gently loosens Childrens Bellies; 'tis chiefly used for Coughs, Hoarseness, Consumptions, Pleurisies, Erosions of the Bladder, and sharpness of Urine. *Lithar-*



*Lithargyrium*, Litharge, a Frothy Excrement that remains after the Purification of Silver by Lead; there's Two sort of it, the Golden and the Silver, though they differ only in Boiling.

*Lithiasis*, the Generation of the Stone in the Kidnies or Bladder.

*Lithoides*, *os petrosum*, the Stony Bone.

*Lithonriptica*, Medicines which break the Stone.

*Lithospermum*, Gromwell.

*Lithotomia*, a cutting the Stone out of the Bladder, and is thus performed. The Operator lays the Sick Person upon a soft Pillow, in the Bosom of some strong Man, after he has leapt Three or Four times from on high; then he ties the Hands on each side, fast to the Sole of the Foot, and Two People standing on each side, hold the Knees as open as possible: After this, the Operator moistening one Finger of his Left Hand, or if necessity require, the Two foremost, with Oil of white Roses, thrusts them up into the Fundament, and with his right Hand presses the upper parts of the Secrets lightly, that by this means the Stone may be brought to the *Perineum*, which when he has forced thither with his Finger, he cuts with a Two-edged Knife proportionably to the bigness of the Stone, in the left side betwixt the Testicles and the Fundament, near to the Suture of the *Perineum*, bring-

ing the Stone towards the Knife: And if the Stone come not out either of its own accord, or by the thrusting of the Fingers, he draws it out with Pincers, or some such Instrument of Art. The Stone being drawn out, and all the Bands being loosed, he closes the Wounds duly, applies Remedies to stop the Blood, and takes care that the Wound he closed up, lest the Urine should continually drop through. This way is called *Apparatus minor*, and is used especially in Boys, though it be frequently practised too in Adult Persons in these Countries. But in the *Apparatus major*, or the greater Operation, the Patient bound as before, is set upon a Table and held there; then the Chyrurgion thrusts in his Instrument called *Itinerarium* by the Urinary Passage into the Bladder as far as the very Stone, and cutting an Hole as before, he puts another Instrument called *Conduktor* into the hallow part of the *Itinerarium* through the Wound; then the *Itinerarium* being taken out of the Urinary Passage, he puts in his Instrument called *Forceps*, (a sort of Pincers) or any other fit to pull out the Stone, through the Wound he made, that he may lay hold of the Stone and bring it out. This being done, the Wound is bound up and consolidated as 'tis in Children; only if it be large, it is stiched, and an Instrument of Silver applied to it for Two or Three Days;



Days, which is useful to let out concremented Blood, Flegm, and gravelly Urine. There is yet another way of taking out the Stone, to wit, by making an hole in the *Abdomen*, by which the Stone is taken out of the Bladder, and in this way no dribbling of Urine need to be feared.

*Lithotomus*, a Chyrurgion who is skilful in cutting out the Stone.

*Litus* is, *Linimentum*.

*Lividus Musculus*, one of the Muscles that move the thigh.

*Lixivium*, Salt dissolved in Water.

*Lixivium Sal*, a fixt *Alkali*, as the Salts of Tartar, Wormwood and the like.

*Lobus Auris*, the lower part, or teap of the Ear.

*Lobus*, is *Phaseolus*.

*Lobuli adiposi*, see *Sacculi Adiposi*.

*Localia Medicamenta*, those which are applied outwardly, as Plaisters, Ointments, Salves, &c.

*Loch*, and *Loboch*, the same that *Eclegma*.

*Loch Sanum*, a sort of *linctus* good for the Lungs.

*Lochia*, those things which are evacuated by Women in Child-bed, after the Birth of the *Fœtus*, and the Membranes called *Secundinae*.

*Loci Chymici*, Chymical Vessels and Furnaces.

*Loci Muliebres*, the same with *Uterus*.

*Loculamenta*, the Pods of Seeds.

*Locusta*, the same as *Oculi* or *Gemmae*, it also signifies a certain Insect.

*Loboch*, the same that *Eclegma*.

*Loimographia*, a Description of contagious Diseases.

*Loimos*, pestilent Poison, which proceeds from the Nitre of the Air, too highly exalted and pointed with Heterogeneous Particles, which being taken into the Lungs, infects and corrupts the Blood and the Animal Spirits.

*Lomentum*, Bean-Flower.

*Lenchitis*, Spleen-Wort.

*Longanon*, the last Gut, see *Intestinum rectum*.

*Longissimus dorsi Musculus*, the longest Muscle of the Back.

*Lapidoides*, the same that *Lepidoides*.

*Lordosis*, the bending of the Back-bone forward.

*Loricatio*, the covering a Retort with Clay or some other Matter, when 'tis to be exposed to a naked Fire.

*Loripes*, crook'd Leg'd, 'tis also call'd *Varus*.

*Lotio*, in a manner a particular Bath, wherein the Head, Arm-pits, Hands, Feet, and natural Parts are washed, and that with Physical Decoctions: Some Medicines are also thus washed, by reason of their Saltness and Acrimony, as in Calx, and the heavier Soil of Brass that sticketh to the higher Places of Furnaces or Melting-Houses.

*Lotium*,

*Lotium*, see *Uron*.

*Lozonga*, Lozenges, the same that *Morsuli*.

*Lues Moravica*, or *Pannonica*, see *Febris Ungarica*.

*Lues Venerea*, *Morbus Gallicus*, the French Pox, is a malignant and contagious Distemper, communicated from one to another by Coition, or other impure Contact, proceeding from virulent Matter, and accompanied with the Falling of the Hair, Spots, Swellings, Ulcers, Pains, and many other direful Symptoms.

*Lumbago*, a Pain in the Muscles of the Loins, clogged with Scorbutick Matter, so that the Patient is forced to stand upright.

*Lumbricales Musculi*, or *Vermiculares*, are Four in each Hand, and so many in the Feet; they are so call'd, by reason of their Figure and Smallness.

*Lumbrici*, little Worms or Animals produced by Corruption in Humane Bodies, they are of different Shapes, round, &c.

*Lumbus*, the Loins.

*Luna*, according to the Chymists signifies Silver.

*Lunaria*, Moon-Wort; an ointment of it used to the Region of the Reins, is counted a certain cure, in the Bloody-Flux.

*Lunatici*, Lunatics, or those that have the Falling Sickness.

*Lupia*, a Tumor, or Prota-

berance, about as big as a sort of Bean. Some take it for a *Meliceris*, others for a *Ganglio*.

*Lupinus*, equal to half a Dram.

*Lupinus*, Lupine; they are chiefly used outwardly, for Gangreens and Malignant Ulcers and the like in cataplasms.

*Lupulus*, Hops they are diuretick, good in the jaundice; and for *Hypochondriack* diseases; and expels Gravel, the Buds of Hops eaten in the spring time; being first butter'd, purge the Blood, and loosen the Belly, and opens obstructions of the Liver, and Spleen.

*Lupus*, a sort of Canker in the Thighs and Legs.

*Lupus Receptitius*, see *Lupulus*.

*Lupus Salictarius* see *Lupus*.

*Lutatio*, a Cementing of Chymical Vessels.

*Luteola*, Diers-Weed.

*Lutum* Wo ad.

*Lutum*, a Lute whereby Vessels for Distillation are cemented.]

*Luxatio*, disjointing, is when a Bone goes out of its own Cavity into another place, which hinders voluntary Motion.

*Lychanche*, a Quinsy that destroys Wolves. See *Angina*.

*Lychanthropia*, rabies *Hydrophobica*, a Madness proceeding from a Mad Wolf, wherein Men imitate the howling of Wolves.



*Licum*, a Juice extracted from the Boughs or Trunk of the Tree *Pyxycantha*; it grows in many Places, as *India*, *Spain*, *Capadocia*, *Lycia*, and the like; its an Astringent Medicine.

*Lycostonum*, *aconitum*, *aconitum*, *ponticum*, *luparia* Wolfsbane.

*Licoides*, a Madness like that of Wolves, proceeding from the Retention of Seed.

*Lycopodium*, Wolfs-claw.

*Ligmos*, the Hickets, a convulsive Motion of the Nerves which spreads up and down the Gullet, returning after short Intermissions; It proceeds from some troublesome Matter that vellicates the *Æsophagus*.

*Lympha*, a clear limpid Humour, consisting of the nervous Juice and of Blood, which being continually separated by the Glandules, is at last discharged into the Blood again by Vessels peculiar to it. The *Lympha* comes not immediately from the Blood or nervous Juice, as some think, but it is the Superfluity of each, which was more than enough for the Nourishment of a part, like the Marrow in Bones: It is taken sometimes for that Water which flows from the Pricking of Nerves and other Wounds, and which does not really flow from the Nerves themselves, but from the Lymphatick Vessels which are cut and wounded.

*Lymphatica vasa*, see *Venæ Lymphaticæ*.

*Lyncis Lapis*, 'tis round and

pyramidal, and of various Colours; 'tis prescrib'd in Nephretick Cases.

*Lynx*, the same that *Lygmus*.

*Syngoges Febris*, a Fever, accompanied with the Hickops.

*Lysimachia*, or *Lysimachium*, loose strife.

*Lyteria*, a sign of the loosening of a great Disease.

## M

**M**, In prescribing, signifies a Handful, 'tis often written with Three Letters, *Man*; at the end of a Recipe, it signifies *Misce*, Mingle.

*Maceratio*, a sort of Infusion, when some hard Bodies are infus'd with Heat in Water or some other Liquor.

*Macis*, see *Moschata nux*.

*Mace*, is the covering of the Nutmeg; and is very Aromatick, and full of much Spirituous heat; and is therefore good for cold diseases; 'tis much of the same virtue, with the Nutmeg: but because its part are finer, it works more powerfully, and is more penetrative.

*Macrocephalos*, a great Head.

*Macrocosmus*, the whole Universe.

*Macropiper*, see *Piper*.

*Macula Epatica*, a Spot of a brown, or of a sad Yellow Colour, about an Hand's breadth broad, chiefly seizing upon the Groins, the Breast and Back; nay, sometimes it covers the whole



whole Body, is attended with a certain slight Asperity of the Skin, which lets fall Scales, or a sort of Dendriſſ from it, which yet do not ſtick altogether, but are diſſeminated there and there, and ſometimes diſappear, ſometimes break out again.

*Macula Matricalis*, a ſpot with which a Child is born, of browniſh Colour.

*Macula Volatica*, a red or purple Spot here and there in the Skin, which if it touch any Orifice in the Body, as the Mouth, Noſtrils, Eyes, Ears, &c. and pierce ſo far, it becomes Mortal; fatal to Children.

*Madarofis*, a Baldneſs of the Head.

*Magdaleones*, Pieces of Plaiſter made up in form of a Cy-lender.

*Magiſterium*, properly ſignifies a Powder prepared by Solution and Precipitation, improperly a reſinous Matter made the ſame way, which is more truly called an Extract. *Magiſteria* as they are various, ſo are they variously prepared; a ſolvent Liquor is always poured upon a dry Matter, reduced to Duſt, if it can be had, or (if neceſſary,) calcined, which is different according to the Diverſity of the *Magiſterium*, plain or diſtilled Vinegar, both by it ſelf, and ſharpened with Spirit of Nitre, Vitriol, Salt, &c. Theſe are only in Minerals and Animals; a *Lixivium* prepared of Salt of

Tartar and Water in Vegetables, Spirit of Wine in things Sulphureous, that is, endued with an oily part; yet theſe things belong rather to Extracts. There is a precipitating Liquor poured upon diſſolved Bodies, commonly Oil of Tartar, *per deliquium*, Urine, Salt Water, Spirit of Vitriol, Nitre, &c. in Minerals and Animals, common Water, or Allum-Water in Vegetables; and there will ſubſide at the bottom of the Glaſs, coagulated Subſtance which muſt be dried, and if neceſſity require, firſt ſweetned and then burned.

*Magiſtralia Medicamenta*, thoſe Medicines which Phyſicians uſe to preſcribe in the Shops for ſeveral uſes, they are commonly called *uſualia*, uſual, becauſe they ought to be uſed frequently once a Week, twice a Month, or the like.

*Magma*, Dregs that are left after the ſtreining of Juices.

*Magna Arteria*, the ſame with *Aorta*.

*Magnes*, a Load-ſtone, 'tis found in Germany and many other Places; it ſtops Blood.

*Majorana Marjorum*, it digeſts and attenuates; 'tis good in cold diſeaſes of the Head, taken, any way, the powder of the dried herb drawn up into the noſtrils provokes Sneezing.

*Mala*, the Cheeks.

*Mala inſana*, Mad-Apple.

*Malacia*, a depraved Appetite which covets thoſe things which are never eat: Alſo a Ten-



**Tenderness of Body.**

*Malactica*, or *Emollientia*, those things which soften parts with a moderate heat and moisture, by dissolving some of them, and dissipating others.

*Malagma*, the same with our Fore-fathers, as *Cataplasma*.

*Malagma*, the same that *Malacticum*.

*Malaxatio*, the working of Pills, and especially Plasters into a Mass with other things, either with the Hand or a Pestil, or the like Instrument.

*Malignus Morbus*, a malignant Disease, is that which rages more vehemently, and continues longer than its Nature seems to pretend to, as a Pestilient Fever, &c.

*Malleus*, one of the Four little Bones in the Ear.

*Malleus pedis*, see *Malleolus*.

*Malleolus*, or *Malleus*, is Twofold, *external*, which is the lower Process at the Foot of the Bone of the Leg called *Fibula*: Or *internal*, which is the lower Process of the Bone of the Leg, called *Tibia*, these make the Ankle.

*Malogranatum* & *Malum Punicum*, or *Granatum*, the Cartilage call'd *Xiphoides*, otherwise it signifies a Fruit.

*Malthacode*, a Medicine softened with Wax.

*Malum Mortuum*, the dead Disease, a sort of Scab, so called, because it makes the Body ap-

pear black and mortified: It is accompanied with Colours black and blew, and with a crusty sort of Pimples, black and filthy, but without Matter, Sense, or Pain. It infects the Hips and Legs especially.

*Malva*, Common Mallow, it molifies, eases pain, loosens the belly, mitigates sharpness of urine; 'tis used outwardly in *Cataplasms* and *Fomentations*, to ripen humours and to ease pain, and in Clysters to loosen the belly in Nephritick pains; three ounces of the Decoction of the leaves of the distill'd water of them, with one ounce and an half of Syrup of Violets, cure heat of urine presently.

*Malvaviscum* see *Althæa*.

*Malus*, the Apple-Tree: the virtues of apples are various, according to the different tastes of them; those that are Sowre and harsh, are astringent, and therefore are good in fluxes of the belly, and when they are roasted, they are proper food for those that have Fevers, such as are a little acid, are agreeable to the Stomach, and cheer the heart; sweet apples are somewhat hot and loosening; rotten apples take off Inflammations and Swelling of the eyes, the core of an apple cut out, and a dram of Frankinsense put in, and roasted with the apple and eaten, opens obstructions of the lungs, and is good for difficulty of breathing; the same applied

outwardly to the side, eases the pain of it; 'tis best to eat apples two or three hours after meals, the altering Syrup of Apples is good for Melancholy People, the Purging Syrup of Apples is a proper Purge for Melancholy people, the confection of Alkermesis made with the juice of Apples; and the ointment called *Pomatum*, the *English* Apples are accounted the best in Europe.

*Malus Armeniaca*, Apricock-tree; the *English* Apricocks are better than the *French* or *Italian*, and more wholesome than the Peach; the Oyl of the kernels is excellent for Inflammations, and Swelling of the Hemorrhoids and for pains of the Ears; the kernels eaten cure the heart burning.

*Malus persica*, the Peach-Tree; the Fruit has a Sweet and Pleasant smell; and refreshes the Spirits, the leaves boyld in beer or milk kill worms, and expel them; the water of the Flowers takes off Spots from the Face; the Syrup of the Flowers is a very proper Purge for Children.

*Mamma*, *Mammilla*, *Uber*, the Breast, Dugs, &c. the *Grammarians* call the inner part *Ubera*, and the outward Protuberances *Mamma*. A Breast or Dug, is a globous, white, and soft Body, laying upon the Pectoral Muscle on both sides, made up of conglomerated Glandules in the inside, by the Mediation whereof

the Milk is seperated from the Arterious Blood, and is conveyed out by very little Pipes, which pass through the Nipples.

*Mammiformes processus*, Two Apophyses of the Bone of the back part of the Scull.

*Mammilla*, the same that *Mamma*.

*Mandibula Maxilla*, the Jaw, either upper or lower. The upper is made of Twelve Bones, on each side six. The first is at the external corner of the Eye, which joyned with the fore-process of the Bone of the Temples, produces the Jugal Bone. The Second constitutes the inner corner of the Eye, has a large Passage in it, by which the superabundant Moisture of the Eye descends to the Nostrils. The Third is within the circle of the Eye, interposed betwixt the other Two. The Fourth, the greatest of all, makes the greatest part of the Cheeks and the Palate, and is elaborately carved for the Reception of the Teeth. The Fifth helps to make the Nose. The Sixth with another Bone along with it, terminates the extremity of the Palate: And all these are joined rather by a plain Line, than by Sutures. The lower Jaw at riper Years grows into one continued Bone, extream hard and thick, and consequently very strong: It has Two Processes, one acute, called *Corone*, the other in the form of a little Head, called *Condylus*;



*Condylus* ; it has Two Holes within, and as many without, which make way for the Nerves ; the under Teeth are implanted in it, and it is joyned with the inner side of the Bone of the Temples called *Os Petrosum*.

*Mandibulares Musculi* ; the same with *Masseteres*.

*Mandragora*, the *Mandrake* ; 'tis Male and Female, it grows Spontaneously in hot Countries, as *Spain*, and *Italy* ; and the like in woods and shady places : *Mandrakes* are reckon'd amongst narcotick Medicines some have questioned whether the Apple of it were wholesome, but *Faber Lynceus* says, that both the Pulp and the Seed may be eaten, the bark of the Root which is brought to us from abroad, especially from *Italy*, is narcotick, but it is seldom used inwardly, 'tis outwardly used for redness and pains of the Eyes, for an *Erisipelas*, hard tumours, and the Kings Evil.

*Manducatorii Musculi*, the same with *Masseteres*.

*Mania*, a sort of Madnefs, a deprivation of Imagination and Judgment, with great Rage and Anger, but without a Fever and Fear. It proceeds from *Sulphureo-Saline* Animal Spirits, like *Aqua flygia*, which cause strange furious Impulses in the Body, not by consent of Parts, but by their own Strength.

*Manica Hypocratis*, a woollen Sack, in form of a *Piramide*, wherewith *Aromatick* Wines,

Medicines, and other Liquors are streined.

*Manoides*, a Phrensie, like the Madnefs which is meant by *Mania*.

*Manipulus*, a dry Measure, usual with Physicians in their Prescriptions ; for it is a determinate quantity, to wit, as much as can be held in one Hand ; meant for the most part of Herbs. *Fasciculus* is a different quantity from *Manipulus*, an handful, for it properly signifies an Arm-full.

*Manna*, 'tis said to be a fat Dew sticking to Trees. *Thob. Bartholine* travelling through *Calabria*, says, he gathered it from the Ash-Tree.

The best *Manna* comes from *Calabria*, it sweats out of the Branches, and leaves of the Ash-Trees, and grows heard by the heat of the Sun : it is used to loosen the Belly, 'tis a very gentle Medicine, and may be safely given to old-men, Children, and Women.

*Manna Chymicorum*, something distil'd from white, *Precepitate* whiter than Snow, 'tis also called *Aqua Celestis*.

*Manna Thuris*, see *Thus*.

*Mansorii Musculi*, the same with *Masseteres*.

*Manus Christi*, a sort of Sugar, so called, because it is put into Cordials for very weak People.

*Marasmodes*, a Fever which at last ends in a Consumption.

*Marasmus*, a consuming Fever.

*Marathrum* is *Feniculum*.

*Marcasita*, or *Bismuthum*, a Metallick Excrement produced in the Generation of a Metal from some part that was unfit for the generation of it, and chang'd into a whitish Mineral Body, hard and bricckle.

*Marcor*, the same with *Marasmus*.

*Marga*, *Marle*, a certain Fat Matter contained in some Stones.

*Margaritæ*, Pearls, called also *Perla*, and *Uniones*, if they are large; they are Oriental and Occidental; the Oriental are the best, especially the Persian.

*Maris*, Eighty Three Pounds, Four Ounces.

*Marisca*, the same that *Ficus*.

*Marmarygæ*, the Glistenings and Coruscations of the Eyes.

*Marmelata*, Marmelate, the Juice of Quinces condensated into a Gelly with Sugar; and is either plain or spiced, for the use of Families.

*Marmor*, Marble Stone.

*Marmoraria*, is *branca urfina*.

*Marmoratæ Aurium*, Ear-Wax, a certain Excrement of the Ears, laid there in the Auditory Passage, from the openings of the Arteries, or sweat out from the Cartilages.

*Marrubium*, hore hound, the juice of white hore hound mixt with hony, is good for those

that have coughs and are consumptive; the Powder of it kills worms, the tops of it infused in wine, and drunk three mornings is good to provoke the Courses, and to expel the Secundine, and to strengthen the Stomach, and to cure an ill habit of Body: a Conserve of the Flowers made with Hony; and an ounce of it taken in the morning for Forty days, cured a Nobleman of a Scirrhus, in his Liver, when *Chalybeats* and other Medicines would do no good.

*Marrubium, nigrum*, see *ballote*.

*Mars*, Steel.

*Marsupialis Musculus*, or *Bursalis*, and *Obturator Internus*, the ninth Muscle in order according to our Anatomy, whereby the Thigh is moved.

*Martialis*, see *Mars*.

*Marum*, an Exotick Plant, like in Figure and Vertue to *Marjoram*.

*Mas*, Male, also an oblong and sharp pointed Instrument, which is put into the Trepan, that it may stand at first more firmly; see *Modiolus*.

*Maflach*, a Composition prepar'd by the Turks of *Opium*, whereof One Dram is the Dose, though sometimes they take Three Drams, without any prejudice, especially when they are about to Fight the Battels of *Mars* or *Venus*.

*Massa*, all the Blood is commonly called the Mass of Blood, and every Composition of Powder and other dry things work'd



work'd into one Substance with a Liquor, as of Pills and the like is call'd a Mass.

*Masseteres*, Muscles of the lower Jaw, produced from the upper and the Jugal Bone, they are connected to the lower Jaw, and can move it right-side, left-side, and forward, by reason of the various Disposition of *Fibres*.

*Masticatio*, chewing, an Action whereby we mince the Meat, and mix it with the Spittle in the Mouth.

*Masticatorium*, a Medicine which is to provoke Spitting.

*Mastix*, or *Mastiche*; all the parts of it are binding, the buds, the leaves, the branches, the fruit, and the bark, of the root and the leaves boyl'd in water, and taken inwardly is good for a looseness, and the Bloody Flux, the Oyl of mastick is successfully mixt in Medicines, for the Leprosie.

*Mastoidei*, Processes like Breasts or Dugs, which from a broad Basis end in an Obtuse top, and are shaped like Teats in a Cows Udder: Also Muscles which bend the Head, proceeding from the Neck-bone and the Breast-bone, terminating in the Process *Mammiformis*, i. e. like a Dug or Pap.

*Mastos*, the same that *Mamma*.

*Mater*, the same with *Matrix* or *Uterus*.

*Matrix Uterus*, but among

Vegetables it signifies the Marrow or Heart of a Plant.

*Maturantia*, Medicines whereby Tumours and Abscesses are turn'd into Pus.

*Mater dura*, a Membrane which sticks close to the Scull within some Places, and mediately covers both the Brain and *Cerebellum*, or little Brain; it has four Cavities which supply the place of Veins, and come together betwixt the Brain and *Cerebellum*, which Conjunction *Herophilus* calls *Torcular*.

*Mater tenuis*, a Membran which immediately clothes the Brain and *Cerebellum*, extreamly full of Sanguinary Vessels, made to keep in the Spirits generated in the Brain and *Cerebellum*, that they fly not away.

*Mater perlarum*, Mother of Pearls.

*Matersylva*, is *Caprifolium*.

*Matracium*, nothing but a little Sack, wherein is calcinated Tartar or the like, pricked here and there for the emission of Liquor.

*Matricalia*, are such things as are used for diseases of the Matrix.

*Matricaria*, Fever few; 'tis much used in diseases of the Matrix, a Decoction of it expels the after birth, it cures Mother fits and Fevers; and does all a bitter herb can do, bees cannot endure this herb, and if any one carries it in his hand where Bees are, he need not fear stinging.

*Matronalis flos*, Dames Violet.

*Maturatio*, the ripeness of Tumours, among the Chymists 'tis taken for Digestion, Circulation, Fermentation, and Projection.

*Maxilla superior*, the upper Jaw-bone, has Eleven Bones belonging to it, Five on each side, and one without a Fellow.

1. In the lesser Corner of the Eye. 2. In the greater Corner of the Eye. 3. Which is the greatest of all, constitutes the whole Palate, and contains the upper Teeth. 4. With its Partner constitutes the ridge of the Nose. 5. Is placed at the extremity of the Palate, where the Holes of the Nostrils tend towards the upper part of the Gullet: See *Mandibula*.

*Maxilla inferior*, the lower Jaw bone is that which contains the under-Teeth; it has a Process on each side, the foremost called *Corone*, the hinder *Condylus*.

*Maza*, a sort of Bread used by the Ancients.

*Meatus Auditorius*, the Auditory Passage begins from the Cavity of the inner part of the Ear, and is clothed with a thin Skin as far as the Brim of the *Tympanum*, or Drum of the Ear: Its use is to receive the Air and Audible Species, and to contain the Ear wax.

*Meatus Urinarius*, see *Urethra*.

*Mechoacanna*, a white purging Root like Briony; 'tis

brought from the *West-Indies*, especially from *New-Spain*; 'tis also *Peruvian Mechoacan*, and white Rubarb.

*Mechoacan*, takes its name from an Island in *New-Spain*, called *Mechoacan*, it purges flegmatick and watery Humours, from all parts of the Body, especially from the Head, Nerves and Breast, 'tis good for old Coughs, the Cholick, and the French-Pox; 'tis taken most commonly in substance, being powder'd and taken in a proper Liquor, especially in Wine; 'tis not given in a Decoction, because it has been found by experience, that boiling destroys the Virtue of it; 'tis corrected by adding a third part of Cinnamon, Annise or Mastic; 'tis best when it is fresh, whitish within, and of an ash Colour without.

*Mecon*, is Papaver.

*Meconium*, Opium, or the condensed Juice of Poppies. Also the Excrements of a *Fœtus*, which stick to the Intestines after the Birth, so called from the Blackness of Poppy-Juice.

*Meconologia*, a Description of *Opium*.

*Medela*, the same with *Curatio*.

*Mediana Vena*, the middle Vein in the bending of the Cubit betwixt the Cephalick and Basilick, It is safely opened, because there is neither Nerve nor Artery under it.

*Media-*



*Mediaſtinum*, a doubling of the Membrane of the ſides, which divides the Lungs and other *Viſcera* of the Breſt into Two Parts. It proceeds from the Vertebres of the Back, and going on forward, reaches the Breſt-bone, and makes this Partition.

*Mediaſtinum Cerebri*, the ſame with *Sceptum Tranſverſum*.

*Medica*, a ſort of Trefoil.

*Medicamentum*, a Medicine, a convenient Help, whereby Diſeaſes are repelled for the Recovery of Health; and it is either *aſtural*, which affects the Body at firſt touch with that Quality it is endowed with, as hot Iron, cold Water: Or *potential*, whoſe Efficacy is not perceived, till it be ſtirred up from ſome ſtay in the Body, as Pepper, Raddiſh, ſharp Salts, &c. Again, a Medicine is endowed with Firſt, or Second, or Third Qualities, all which depend upon the Temperament and the various Motions of Particles in our Bodies. Medicine is Three-fold, Chyrurgery, Phyſick, ſtrictly ſo called, and Diet.

*Medicina*, Phyſick, an Art aſſiſtant to Nature, and preſerving Health in Human Bodies as much as is poſſible by convenient Remedies. *Senertus* and others rightly divide it into Five Parts: 1. *Phyſiologia*, which treats of Human Conſtitution, as it is ſound and well, to which belongs *Anatomy* too. 2. *Pathologia*, which treats of the preternatural Conſtitution of

our Bodies. 3. *Semiotica*, which treats of the ſigns of Health and Diſeaſes. 4. *Hygieina*, which delivers Rules of the Regimen to be obſerved in the Preſervation of Health. 5. *Therapeutica*, which teaches Diet, Chyrurgery, and Medicine. The general Diviſion of Phyſick is only into Two parts; the *Theory* and the *Præcti*; the ſubject of Phyſick is Human Body, as curable; and its end and deſign *Health*. *Hippocrates* calls it a long Art, and *Paracellus* a ſhort one; and certain *Arabians* a little one; but in reality, it is a long, a great, and noble Art.

*Medicinalis dies*, ſee *Critici dies*.

*Medicus*, a Phyſician, a Man highly ſkilful in the art of Phyſick, modeſt, ſober and courteous. *Scaliger* deſcribes a Phyſician thus, that he ought to be a learned, honeſt, mild, diligent, a fortunate Man, and of ripe Years, one that relies upon God, not arrogant with his Knowledge, Labour or Succeſs, nor covetous.

*Medimnus*, a meaſure containing one Hundred and Eight Pints.

*Meditullium*, that Spungy Subſtance betwixt the Two *Lamina* of the Scull.

*Medius Venter*; ſee *Thorax*.

*Medulla* in *Mineralogia*, in the Deſcription of Minerals, is that ſoftiſh part which is found in ſome Stones in *Phytologia*, or Deſcription of Plants, it

signifies the middle, softer and more excellent part, which they call also *Cor* and *Matrix*.

*Medulla Cerebri*, a white soft Substance, covered on the outside with the barky Substance which is more of an Ashy Colour; it makes that which is called the *Corpus Callosum*, or callous Body within: Imagination and the Distribution of Animal Spirits are performed there. *Malpighius* asserts, that it consists of innumerable Threads or Filaments.

*Medulla Lactis*, or *Lactis flos*, is Butter.

*Medulla oblongata*, the beginning of the Spinal Marrow, whence arise the Nerves within the Skull, it depends to the *Os Sacrum*, through the Hole of the hinder part of the Head and the Vertebres. It sends out Ten pair of Nerves to the Chest, the Abdomen and the Limbs. It is called also the common Sensory, because that where the Original of the Nerves is, there is the common place of the Reception of Species from the External Senses.

*Medulla Ossium*, Marrow in the Bones, is a Fat Substance, laid up in the Cavities, or Porosities of the Bones by the Arteries; it is kept in a Membrane, and is quite destitute of all Sense; it is red in the greater Cavities, white in the less, soft and succulent in Span-

gy Bones. We may imagine likewise, that it is but a sweating of the Bones, in that they receive more Sulphureous Fat Matter than they can convert into Nourishment, which afterward flows to the inner part of the Bones by *Ductu's* and little Cavities for that purpose, after that is received by the Veins, and communicated to the Blood.

*Medulla Spinalis*, the Spinal Marrow; or the Tail of the Brain, is that part which goes down the middle of the Back by the Vertebres, and is terminated at the *Os Sacrum*; it is also of the same nature and use with the Brain; it is a Coagumentation of Nerves, and has the use of them; upwards it is forked; hence if either part be obstructed, there arises a Palsie of one side. It sends out Thirty pair of Nerves on each side to the Limbs, great Cavities, and other parts of the Body. If it be washed with a convenient Liqueur, it will sever into a great many little Fibres.

*Megalosplanchnus*, one who has great Swelling Bowels.

*Mel*, Honey.

*Mela*, Chyrurgeons Instrument, called *Specillum*, the vulgar call it *Tenta*, a Tent, from trying. It is made for the most part of Silver or Ivory, and that to probe Ulcers, or to draw the Stone out of the Yard, &c. It is of different Shapes according as it is differently used.

*Melam-*



*Melampodium*, Black Hellebore.

*Melampyrum*, Cow-Wheat.

*Melanagoga*, Medicines that expel black Choler.

*Menalo piper*, see *piper*.

*Melancholia*, a Sadness, without any evident Cause, whereby People fancy terrible and sometimes ridiculous things to themselves : It proceeds from the Degeneracy of the Animal Spirits from their own Spirituous Saline Nature into an Acid, like the Spirit of Vitriol, Box-tree, Oak, &c. Also it is called black Choler, or black blood, Aduſt, and *Salino-sulphureous*.

*Melanofmegma*, Black Sope.

*Melanthium*, is *Nigella*.

*Melas*, see in *Alphus*.

*Mele*, see *Mela*.

*Meleagris*, is *Fritilaria*.

*Melia*, is *Fraxinus*.

*Meliceris*, a Tumour shut up within a Tunick, proceeding from Matter like Hony, without Pain, round, yeilding if pressed, but quickly returning again : It seems to proceed from Lymphatick Particles which do not circulate right, and which when the Moisture is evaporated, leave a honyish-kind of substance.

*Meliceratum*, a Drink make of one part Hony, and Eight parts Rain-water.

*Melilotus*, Melilot, it digests, mollifies, and eases Pain, for which purposes, it is commonly used in Plasters and Cataplasms.

*Meliphyllum*, is *Melissa*.

*Melissa*, Baulm, 'tis reckon'd

among the Cordial Herbs, it removes Melancholy, and chears the Hart ; 'tis much commend-ed for fainting, and beating of the Heart, and for the Palsie, and falling sickness, and for other cold Diseases of the Brain.

*Melissophyllum*, is *Melissa*.

*Melitema*, a sort of Cake work'd up with Hony, and Medicines.

*Melo*, a Melon ; 'tis cold and moist, and apt to putrifie in the Stomach, and to occasion Fevers and Gripes ; the Seed is one of the great cold Seeds.

*Melocastus*, is *Melocarduus*.

*Melocardius*, is an exotic Plant like a *Melon*.

*Melocarpus*, is the Fruit of Birth wort.

*Melopepon*, a sort of *Cucurbita*.

*Melosis*, searching with a Probe.

*Melotis*, the same with *Mela* but lesser.

*Membrana*, a Nervous, Fibrous, Broad, Plain, White, and Dilatable Substance, which covers the Bowels, the great Cavities of the Body, the Muscles, &c. and is endowed with an exquisite Sense.

*Membrana adiposa*, the Fat Membrane that conres round the Kidnies.

*Membrana Carnosa*, the same that *Panniculus carnosus*.

*Membrana Urinaria*, the same that *Allantois*.

*Membranofus Musculus*, or *Fasciolis latus*, and *Fascia Lata*, it moves the *Tibia*.

*Mem.*

*Membrum*, a Member. an organical Body, made up of several similar parts, designed for the performance of voluntary Actions.

*Memoria*, Memory, the retention of Marks or Footsteps impressed in several Places in barky Substance, or folding Fibres of the Brain, by the motion of Objects. Memory resides in the substance of the Brain, called *Corticalis*, like Bark.

*Mendosa Sutura*, or *Squammea*, a scaly Connexion of Bones as may be seen in the Bone of the Temples, and the Bone of the fore-part of the Head.

*Meningophylax*, that which preserves the Meninx or Membrane of the Head, as thin Gold or Silver Plates, which are applied when the Scull is opened.

*Meninx*, see *Mater dura* & *Tenuis*.

*Mensa*, the broader part of the Teeth called Grinders, which Chaws and Mince the Meat.

*Menses*, the Courses, are excretions of Blood every Month from the Womb, and not from its Neck or Passage called *Vagina*. The cause thereof consists in a Fermentative Matter, generated in the Substance of the Womb; or a Seminal Matter infused into the Blood from the Testicles, or *Ovaria* in a Woman, which being mixed with the Mass of the Blood, ferments it into such a Motion,

that it is forced to discharge itself every Month. They begin usually when Young Maids grow ripe, at Twelve or Fourteen, but cease naturally in Women with Child, past Children, and those that give Suck.

*Mensis Chymicus*, consist of Forty Days.

*Menstrua alba*, see *Fluor albus*.

*Menstruum Mulierum*, see *Menses*.

*Menstruum*, that which is to be distilled, or a Liquor which corrodes Metals, and dissolves Stones, as Vinegar, *Aqua fortis*, Spirit of Wine, &c. It may be taken also for the *Caput Mortuum*, which is left after Distillation.

*Mentagra*, a sort of wild Tetter or Ring-worm, which was not known in *Claudius's* Days.

*Mentha*, Mint, it strengthens the Stomach, takes off Crudities and the Hickops, stops vomiting, and expels Wind; two Ounces of the Water taken, stops Vomiting, outwardly applied it takes off the hardness of the Breasts, and dissolves curdled Milk, and prevents the breeding of it, the distilled Water cures the Gripes in Children, the smell of it strengthens the Brain, and preserves the Memory.

*Menthrastrum*, a sort of Mint.

*Mentula*, the same with *Penis* or *Clitoris*.

*Men-*



*Mentum*, the Chinn.

*Mercurius*, Quicksilver.

*Mercurialia*, all things that are prepared with Quick-silver.

*Merobalineum*, a sort of *Semicipium*.

*Mesaraum*, the same that *Mesenterium*; whence its Vessels are called as well *Mesaraick*, as *Mesenterick*.

*Mesaraica vasa*, see in *Mesaraum*.

*Mesenteria vasa*, see *Mesaraum*.

*Mesenterium*, the Membrane of the *Peritonæum* double, enriched with Glandules, Nerves, Arteries, Veins, Chyliferous and Lymphatick Vessels, it is in the middle of the Abdomen, and contains the Intestines in a wonderful manner. It has a great Glandule in the middle, called *Pancreas Asellis*; about which are several other less Glandules, to which the Milky Vessels of the first rank tend from the Intestines, and Lymphatick Vessels, from the Liver and other Parts; from these Glandules again the Milky Vessels of the second Rank ascend to the Vessel that carries the Mass of Chyle, and discharge themselves into it.

*Meseraum*, see *Mesenterium*.

*Mesocolon*, that part of the Mesentery which is continued to the great Guts.

*Mesoglossum*, the same that *Genioglossum*.

*Mesonuctium*, the middle of the Night.

*Mesoplurii*, the intercostal Muscles, Twenty Two on each side, Eleven external, and as many internal.

*Mespilus*, Medlars, the best Medlars are the biggest, which have Pulp enough and little Stones, let them be well ripened, either in Hay, or hanged up in the Air, they are pleasant to the Taste, comfort the Stomach, and the Belly, mitigate the Heat of the Stomach, stopes Fluxes, and Vomiting, and provokes Urine; the Stones beat to Powder, and Drank in White-Wine, expel Gravel. There are a sort of Medlars without any Stones, which being grafted on a Quince-Tree, comes to be of a notable bigness and pleasant Taste.

*Metabasis*, the Pasing from one indication to another, from one Remedy to another.

*Metabole*, a change of Time, Air or Diseases.

*Metacarpus* and *Metacarpium*, the back of the Hand, made of Four Oblong little Bones, which expand the Palm of the Hand, and they are called *Post-Brachialia*.

*Metacondyli*, the utmost Bones of the Fingers.

*Metalepticus*, a Metaleptick Motion of the Muscles.

*Metallum*, Metal, a solid, rigid Substance, found in Mountains and Subterraneous Cavities. The several sorts of them are comprehended in this Verse.

*Sol, Mars, Luna, Venus, Saturnus, Jupiter, Hermes.*

Gold is the most solid Metal the Tincture whereof is highly extolled by the Chymists.

*Metallurgus, or Metallicus*, one who searches after Metals as the Chymists.

*Metapedium*, the same in the Foot, that *Metacarpus* is in the Hand.

*Metaphrenum*, that part of the Back which comes after the *Diaphragme*,

*Metaptosis*, the degenerating of one Disease into another, as of a Quartane Ague into a Tertian; and on the contrary, of an Apoplexy into a Palsie, &c.

*Metastasis*, when a Disease goes from one part to another; which happens to Apoplectick People, when the Matter which affects the Brain, is translated to the Nerves.

*Metasyncrisis*, the Operation of a Medicine externally applied, which fetches out the Humours from their closest Recesses.

*Metatarsus*, the Five little Bones of the Foot, connected to the Bones of the first part of the Foot, which immediately succeeds the Leg.

*Methodica Medicina*, that which was invented by *Themison Laodiceus*, and improved by *Thessalus Trallianus*, who said that the Art might be learned in six Months time.

*Methodus*, a part of Physick whereby Remedies are found

out by Indications for the Restauration of Health.

*Metopium*, see *Galbanum*.

*Metopum*, the Fore-head.

*Metrenchyta*, an Instrument wherewith Liquors are injected into the Womb.

*Metretes*, a Measure containing One Hundred and Eight Pints.

*Meum*, Wild-Dil, it expels Wind, and forces Urine, and the Courses, and is used for Mother-fits, for the Gripes, Catarrhs, and to help Expectoration; 'tis an Ingredient in several compositions in Treacle, and many others, but it causes the Head-ach.

*Mezerceum Mezenon*; 'tis very Hot and Acrid, being chewed in the Mouth, it burns the Jaws and Throat, but it Purges Choler strongly; being corrected by infusing it Twenty-Four Hours in Vinegar; some correct it, by infusing it in Wine, and drying it again; but the Leaves, Bark or Berries, howsoever they are prepared and corrected, are seldom used by reason of their Malignity; nor indeed ought they to be used, but in desperate Cases, or for want of safer Medicines.

*Miasma*, a contagious Infection in the Blood and Spirits, as in the Plague and Scurvy.

*Micleta*, a Medicine to stop Blood.

*Microcosmus*, Man is called the little World, as a Compendium of the greater.

*Microphthalmus*, one who has little Eyes from his Birth.

*Migma*.



*Migma*, a mixture of divers  
Simples.

*Migrana*, the same with  
*Hemicrania*.

*Miliaris Herpes*, see *Herpes*.

*Militaris*, Water-House-  
Leek.

*Milium*, Millet.

*Milium Solis*, see *Lithos per-  
mon*.

*Milifolium*, Milfoil; it stops  
Blood, is used for Bleeding at  
the Nose, and for all Fluxes;  
'tis outwardly applied for Bleed-  
ing at the Nose, and for the  
Head-ach, and to Heal Wounds  
and Ruptures.

*Mina*, or *Mna*, Sixteen Oun-  
ces.

*Minera*, an Earth or Matter,  
whereof Minerals, and especial-  
ly Metals are made, as Mines  
of Gold, Silver, Copper and  
Tinn.

*Mineralia*, those things which  
are neither Vegetables nor Ani-  
mals, as the *Six perfect Metals*.

Gold, Silver, Tin, Copper,  
Iron, Lead; and the *Imperfect  
Metals*, as Antimony, native  
Cinnebar, Sulphur, Marcasit,  
Mines of Silver and Lead,  
Chalk, Orpine, Quick-silver,  
Bole and sorts of Stones, and  
the like: To these are added  
Salt-Peter, Sal Gemmæ, Sea-  
Salt, Alum, a sort of Vitriol,  
Borax, but these are mix'd Salts  
compounded of an Alcale and  
an Acid, and Acute Particles of  
Minerals.

*Miraca*, the same with *Epi-  
gastrum*.

*Miliares herpes*, see *Herpes*.

*Miserere mei*, or *Chordapsus*,  
a most vehement Pain in the  
Guts, proceeding from an In-  
flamation of them, or Invo-  
lution, and the peristaltick Mo-  
tion inversed; whence the Ex-  
crements are discharged by the  
Mouth. It is called also *Vol-  
vulus*.

*Mistio*, the same with *Mix-  
tura*.

*Misy*, a Mineral, or rather  
an Efflorescence of the Chalci-  
tes of a golden Colour.

*Mitella*, a Swathe that holds  
up the Arm when it is hurt or  
wounded.

*Mithridatium*, compounded  
by King *Mithridates*.

*Mitrales Valvula*, see *Episco-  
pales*.

*Miva*, the Flesh or Pulp of  
a Quince boiled up with Sugar  
into a thick Consistence.

*Mixtura*, a solid or liquid  
Substance, mixed together of  
several Medicines. Mixtures are  
very different, according to the  
scope of the Physician; they  
are taken especially in Drops  
or Spoonfuls, and sometimes in  
Draughts. They are made ei-  
ther of Liquors only, such as are  
distilled Waters, Spirit and  
Oils, any way mixed together,  
as Waters with Waters, Oil  
with Oyl, Waters with Spirits,  
&c. or of Liquors with conven-  
ient Syrups, Powders, Con-  
fections, Opiates, all of them  
together, or only some.

*Mna*, or *Mina*; an Attick  
*Mna*, contains an Hundred  
Drams, or Twelve Ounces and  
an

an half; the *Roman*, Ninety Six Drams, or Twelve Ounces; the *Alexandrian*, an Hundred and Sixty Drams, or Twenty Ounces.

*Mochlia*, the restitution of Bones out of Joint.

*Modiolus*, *Trepanum*, or *Anabaptiston*, an Instrument which they use in profound Corruptions, Contusions, Cuts and Fractures of Bone, not to be applied; unless, 1. The Chips and Prominences of the Bones prick. 2. When the upper Table is entire, but depressed, and the lower broken. 3. When the Extravasated Blood would choak a Man with Corruption. The manner of perforating is thus: When the Hairs are shaven off, the Skin is to be cut to the *Pericranium*, avoiding as prudently as may be the Muscles of the Temples and the Sutures, and for this time the Wound is to be bound up, unless there be so little Blood spilt, that the Membrane called *Pericranium*, may at the same time be pulled off from the Scull: Then after a few Hours you may stop the Ears of the Patient, and take one of these Instruments called a *Masculine Modiolus*, whose Point is to be fixed in the Scull, but so far off the Fracture, that it touch it not, much less the Suture, with its Teeth; though some never avoid the Sutures, and assure us, that they have perforated them as successfully as any other part: Then hold the In-

strument fast with the left-hand, and turn it round with the right, 'till you have cut out a pretty deep Circle: After this take a *Feminine Modiolus*, (which has no point in the middle,) and turn it round as before: In the mean time, take away the Dust that proceeds from the Perforation, and moisten the Instrument in Oyl and Water to make it cool and slippery: The Blood that appears will shew that you are now gone as deep as the Second Table, *i. e.* beyond the Scull to the Meninx, and then you must press very gently, lest the Membrane of the Brain be unadvisedly hurt; when the Bone begins to wag, put something in betwixt the sides of the Wound, loosen it, and take it out with a pair of Chyrurgeons Pincers.

*Modius*, a Measure containing Sixteen Sextaries.

*Mogilalos*, one that has an Impediment in his Speech.

*Mola Patella*, or *Rotula*, a round and broad Bone, at the joynting of the Thigh and Leg, where the Knee, excepting this Bone, is begirt with a Membranous Ligament:

*Mola carnea*, a fleshly, and sometimes a spongy Substance without Bones or Bowels; it is often black like concremented Blood; and sometimes extream hard, preternaturally brought into the World instead of a *Fœtus*.

*Molares*, or *Mazillares Dentes*; see *Dentes*.

*Mollis*.



*Mollientia*, see *Emollientia*.

*Mollugo*, a sort of aparine.

*Molopes*, *Vibices*, *Enchymoma*, *Sugillationes*, all signifie the same thing; red Spots like those which remain in the Skin after Beating, in malignant and pestilential Fevers.

*Moly*, a sort of Garlick.

*Molibdana*, is *persicaria*.

*Molybdana*, native and factitious, the native is only a mixture of the Lead and Silver Mine; the Factitious is a sort of Litharge.

*Molynsis*, the same that *Miasma*.

*Monoceros* the same with *Unicornu*.

*Monocolum*, the Gut *Cacum*.

*Monohemera*, Diseases that are cured in one day.

*Monopegia*, see *Monopegia*.

*Monopegia*, a sharp Pain in the Head, afflicting one single place.

*Mons Veneris*, the upper part of a Woman Secrets, something higher than the rest.

*Mora bacci*, see *rubus*.

*Mora bati*, see *rubus*.

*Mora vacinia*, see *rubus*.

*Mora vaccinia*, see *rubus*.

*Morbilli*, the Meazles, red Spots, which proceed from an Aerial Contagion in the Blood, they neither swell nor are suppurated, and differ only in degree from the Small-pox.

*Morbus*, a Disease, such a Constitution of Body, as renders us inapt for the due Performance of our Actions: Or,

it is an ill Constitution in a Man which hurts any of our Faculties, according to *Sylvius de le Boe*. Diseases are Two-fold, either from an ill Conformation, or an Indisposition: An ill Conformation is six-fold, for it consists in Number, Magnitude, Figure, Cavity, Surface and Situation: Indisposition is either Occult or Manifest; the Occult is poysoned, contagious, and Pestilent; the Manifest is either simple, as hot, cold, moist, dry, &c. or compound, when more Qualities than one are peccant at once, as cold and moist, hot and moist, &c. There's a Disease by *Idiopathia*, peculiar to ones self by *Protopathia*, when one has it first by *Deuteropathia*, at second Hand, and by Sympathy. Also Diseases are simple or compound, gentle or malignant, short, long, acute, continued, intermittent, hereditary, native, pituitous, bilious, melancholy, Summer, Winter, Autumnal, Epidemick, &c.

*Morbus Gallicus*, see *Lues Venerea*.

*Morbus Hispanicus*, see *Lues Venerea*.

*Morbus Indicus*, see *Lues Venerea*.

*Morbus Regius*, the same that *Icterus*.

*Moretum*, a sort of Drink which our Women use much when they think they have conceived, for they are perswaded that it spoils a false Conception, and

and strengthens a true one: It is so called from the Mulberries they put in it.

*Moria*, Dulness or Folly, or Stupidity, is a defect of Judgment and Understanding, it proceeds chiefly from lack of Imagination and Memory.

*Morosis*, the same that *Moria*.

*Morphæa*, the same that *Alphus*.

*Morselli*, the same that *Morsuli*.

*Morsuli Tabellæ*, they are Medicines of a square Figure for the most part, made of Powders and the like, mixed with Sugar dissolved, and poured upon a wooden stone, or brazen Table to be consolidated.

*Morsus Canis rabidi*, the same that *Cynanthropia*.

*Morsus Diaboli*, Devils Bit.

*Morsus Gallinæ*, Chick-weed, hen bit.

*Morsus Ranae*, a lesser sort of Water Lilly.

*Mortariola*, are the Caverns wherein the Teeth are lodged.

*Mortarium*, a Morter.

*Mortificatio*, a Mortification; being the Extinction of the Native heat; and privation of sense, not only in the Skin, Flesh, Nerve, Artery, but the very bones; it is distinguished from a Gangrene by the total corruption and stink, it being also insensible both of the Knife and Fire; in dressing of Mortifications, the Chirurgion ought to consider well in the Application of Medicines; that he

does not in the Extinguishing one gangrene raise another, by the too long use of sharp Medicaments, therefore when he feels the Ulcer warm, and finds it cease gleeting; he ought to forbear the use of them, and do dress with warm digestives as Basilicon, Oyl of Turpentine hot, and the like.

*Morum*, the same that *Pladariosis*.

*Morus* the Mulberry-Tree, the leaves are much used in Italy, Sicily, Spain, and France; to nourish Silkworms, the Fruit of the black Mulberry before it is ripe, cools, dries, and is very astringent, and therefore proper for a looseness, the Bloody Flux, the Flux of the Courses; and for Spitting of Blood, and is good for Inflammations and Ulcers of the Mouth and Throat; when it is ripe it loosens the Belly, quenches thirst, and excites appetite, the Syrup of it is much used for Gargarisms, as is also Honey of it, but they are windy and cause pains in the Stomach, and are soon corrupted, being washed in wine they become less hurtful, those that eat sower Mulberries, must use with them a little Sugar, but in hot weather, they agree with young Men especially, if Sanguine and Cholerick, and with others whose Stomacks are clear and free from ill humours.

*Moschata nux*, a Nutmeg, 'tis also called *Nux Aromatica*, *Moschocaryon*, *Moschocharydion*, *Nux Myristica*.



*Myristica*, or *Ungentaria*; the Male is oblong, and the Female round: It comes from the *East-Indies*. Mace grows round it. The Tree grows in the Island *Banda*, situated near the Equator; 'tis somewhat Astringent, is Stomachick, Cephalick, and Uterine, it Discusses Wind, helps Concoction: mends a stinking Breath, prevents Fainting, does good in the Palpitation of the Heart, lessens the Spleen, stops a Loosness, and Vomiting, provokes Urine, and quickens the Sight: Nutmeg is of great use in the Bloody-flux, and other Fluxes, for it has all the Vertues necessary for a Medicine, fit for these Diseases; the Oily Substance of it defends the Guts, from sharp Humours, and eases the Pain, the Aromatick Quality consisting in the Airy Spirit, penetrates the noble Parts, and comforts them, the Earthy Part binds, dries up Ulcers, and Cicatrises them; Candid Nutmegs are used in all cold Diseases of the Head for a Palsie, and other Diseases of the Nerves and Womb, besides they are counted Cordial, but it has been found by Experience, that the frequent and excessive use of the Nuts, occasion sleepy Diseases, for they are very Narcotick, they are good for Wounds, for a Palsie of the Parts, that serve for swallowing the best Nutmegs, are those that are weighty, the Oyl of Nutmegs is very Stomachick, used inwardly or outwardly.

*Moschelaum*, is a Composition of Musk and Oyl.

*Moschus*, Musk, a sort or Matter flowing from the Navel of a certain Animal.

*Motos*, a piece of Linnen teezed like Wool, which is put into Ulcers, and stops a Flux of Blood.

*Motus Convulsivus*, a Convulsive motion.

*Motus Peristalticus*, see *Peristalticus*.

*Moxa*, a certain Down growing upon the lower part of the Leaves of Mugwort; it comes from *Japan* and *China*.

*Muccus*, the same that *Mucus*.

*Mucago*, a viscous Extraction made of Seeds, Gums, Roots, &c. with Water.

*Mucarum*, the same with *Mucharum*.

*Mucharum*, a barbarous word, some will have it signifie Infusion of Roses by it self, others the infusion boyld up to a Syrup with Sugar.

*Mucilago*, the same that *Mucago*.

*Mucro cordis*, or *Apex*, the lower pointed end of the Heart.

*Mucronatum os*, see *Ensisformis Cartilago*.

*Mucus*, we call it Snot, a liquid, thick, and viscous Excrement, which flows from the *Processus Papillares*, by the *Os Cribriforme*, to the Nostrils and Palate.

*Mucus Intestinorum*, the slime of the Guts; 'tis a sort of vis-

cous Matter that flows from the Glandules, whereby the Guts are defended from sharp and hard things that pass through them.

*Muliebria*, see *Cunus*.

*Mulo Medicina*, the same with *Veterinaria*.

*Mulsum*, the same with *Hydromel*.

*Mumia*, Mummy.

*Mundatio*, is a Purification.

*Mundificativum*, a Medicine that cleanses Ulcers.

*Muralis Herba*, is *Parietaria*.

*Musca caput*, the same that *Mycephalum*.

*Muscari*, a sort of Hyacinth.

*Musculus*, a Muscle, an Organical part furnished with Two Tendons, and a Fibrous or Fleishy Belly or middle part: Its Office is to move the Members that are contiguous to it. This Motion or Contraction is performed by the flowing of the Animal Spirits from the Brain to the Tendons by the Nerves, and thence to the middle of the Muscles, where they contract them, and when that is done, recede to the Muscles again. The Ancients divided the Body of a Muscle into the Head, Belly, and Tail; in which Division they called the extremity of the Muscle, connected to that part towards which the Contraction was made, the Head; the end or part of the Muscle inserted into that part which was to be mo-

ved, the Tail; and lastly, the intermediate part of the Muscle, which is more swell'd with Flesh, they called the Belly; and then in the performance of Motion they supposed the Muscle was swell'd about the Head and Belly, and consequently shortned in its length, so that it drew the Member to which it was fastned near to it. But how this was done, they say not. Muscles are destined either to the use of Cavities, or Limbs, and are diversly denominated from their Shapes, Places where they are, and Actions they perform.

*Musculosa Expansio*, see *Myodes Platysma*.

*Muscus Moss*, it is an Excrement like Down, that sticks to Trees or Bones, exposed to the open Air, the Powder of Cup-Moss being given in Posset-Drink, or Small-Beer, cures the hooping Cough, by a Specifick Quality, a Scruple of it must be given Night and Morning, or an Ounce of the Moss may be boild in a quart of some Pectoral Water, till half is consumed, then strain it, and make a Syrup with Sugar-candy; this Cup Moss is of an Ash Colour, and like a Cup. Moss of dead Mans Skull, being put up the Nostrils, stops bleeding, this sort of Moss is, common in Ireland.

*Mutus*, see *Aphonia*.

*Myacantha*, is *Ruscus*.

*Myceta*, and *Mycetes*, are Mush-Rooms.

*Mydeteres*,



*Myæres*, the Nostrils, or the Receptacles of Pituitous Humors, which distil out of the Brain by the *Processus Papillares*, the Extremities of the Olfactory Nerves.

*Mydesis*, Corruption or Rotteness from too much Moisture.

*Midriasis*, a too great Dilatation of the Pupil of the Eye which makes the Sight dim.

*Myelos*, the Marrow of the Bones or of the Brain, or Spinal Marrow.

*Myle*, the same that *Mola genu*.

*Myloglossum*, a pair of Muscles which arise about the back side of the Grinding Teeth, and are inserted into the Ligament of the Tongue, and are said to turn the Tongue upwards,

*Mylyphæ*, the falling off of the Hairs of the Eye-lids: Also Medicines against the falling off of Hair.

*Myocephalum*, the falling of the *Tunica uvea* just begun, like the Head of a Fly, whence it has its Name.

*Miodes platysma*, a broad Musculous expansion in the Neck, proceeding there from a sort of a fat Membrane.

*Myologia*, a Description of Muscles.

*Miopia*, a certain Dimness of sight in distant Objects, and yet a Perspicacity in things near at hand. Purblindness.

*Myopiasis*, the same that *Myopia*.

*Myops*, one that is Purblind; which is occasioned by this, that the Sun-beams entering in too a great quantity, represent the Object confusedly in the Brain.

*Myosotis*, is *Muris auricula*.

*Mirach*, an Arabian Word, and signifies the same that *Epigastrium*.

*Miracopum*, an Ointment that takes away Weariness.

*Myrica* is *Tamariscus*.

*Myriophyllum*, is *Milesolium*.

*Myristica nux*, the same as *Moschata nux*.

*Myrinx*, the same that *Tympanum*.

*Myrmecia*, a sort of Wart; they are harder and lower than those fleshy Tumors called *Thymi*, take deeper Root, and occasion greater Pain, broad below, small at top, and emit less Blood. They are scarce ever bigger than a sort of Pulse called *Lupines*. They breed in the Palms of the Hand, or the sole of the Foot.

*Myrobolani*, the several sorts are *Chebuli*, *Citrini*, *Bellerici*, *Indi Emblici*, all of them purge and bind like Ruburb.

*Myron*, the same that *Unguentum*.

*Myropola*, one that sells Ointments.

*Myrrha*, Myrrhe, it comes from *Arabia* and other Places. The best Myrrhe is the cleanest, which is rough, light, and breaks easily, smells sweet, Tastes bitter and hot; it heats, disposes to rest, and is good in cold Di-

feases of the Head, it conglutinates, and dries, it provokes the Courses, and hastens Delivery, 'tis good for an old Cough, and difficulty of Breathing, and for pains of the Breast and Sides, and for a Looseness, and for the Bloody-Flux, and it cures an Hoarseness; being held in the in the Mouth, and what dissolves of it, being swallowed down; it heals wounds of the Head, and is frequently used to Bones, when they lie naked, it was used formerly to preserve Dead Bodies; some say 'tis good in a Dropsie, 'tis excellent in a Gangrene, for Swellings and Wounds, especially in the Head; the Troches of Myrrh, are excellent to move the Courses with ease, in such as use to have them with Pain. A Dram of them, being taken in some proper Liquor, 'tis an ingredient in the *Elixir Proprietatis*, and a Tincture is made of it also, and Oyl per *Diliquium*.

*Myrrhis*, see *Cicutaria*.

*Myrtum*, a little piece of Flesh in a Womans Secrets, about the Cleft, proceeding from a Corrugation of the *Vagina*.

*Myrtax*, the upper Lip and the Hairs upon it.

*Mystrum magnum*, is a Measure of the Ancients, containing Three Ounces, and Eight Scruples or Nine, and Three Ounces of Oyl.

*Mystrum parvum*, a Measure of the Ancients, containing Twenty Scruples of Wine, or Six Drams of Oyl.

*Myrus*, a mutilated Pulse, increasing or decreasing gradually.

*Myxa*, Snot, a Pituitous Humour, which descends from the Extremity of the *olfactory* Nerves to the Nostrils.

## N.

**N**<sup>o</sup>, with Physicians signifies Number, for instance, Take of *Jujubes* N<sup>o</sup> vi. that is, Six in number.

*Nævi*, Moles, certain native Spots, and are Two-fold, either plain or protuberant, different in shape and colour. They happen to Child-bearing Women from a false Imagination, Drunkenness, Extasie, &c.

*Nakir*, a Flying Wind.

*Napellus*, Wolf-Bane.

*Napta*, the same with *Natta*.

*Napus*, Turnep, it forces Urine; the Juice and Broth, wherein they are Boil'd, cure the quartan Agues, raw Turneps cure the Scurvy, Turneps roasted under Ashes, and applied behind the Ears, cure the Head-ach, and the Pain of the Teeth, they are applied to Ulcers of the Legs, and to swellings of the Breast, and for Scrophulus and Scorbutick Tumours, with good success, the Broth of them, makes a good Gargarism for sore Mouths, half a Dram of the Seed, is used at a time in malignant Diseases to expel the Venom.

*Napi*,



*Napi*, see *Sinapi*.

*Narcissus*, Daffadil, the Root is Vomitive, the Leaves bruised, are proper for an Erisipelas.

*Narcosis*, a privation of sense, as in a Palsie, or in taking of *Opium*.

*Narcotica*, Medicines that stupefy and allay Pain.

*Nardus Celtica*, see *Spica celtica*.

*Nardus Indica*, *Spica Indica*-Indian Spikenard, great quantities of it grow in *Java*; it grows like an Onion. 'Tis hepatick, good for the Jaundice. and Stone in the Kidnies. Nard Oyl Heates, attenuates, digests, and binds moderately, and is good for cold, and Windy Diseases of the Brain, Stomack, Reins, Liver. Celtick nard, heals and dries, provokes Urine, strengthens the Stomach, and discusses Wind; it is frequently used in Lotions for the Head.

*Nares*, the Nostrils.

*Nasa*, the same with *Natta*.

*Nasalia*, the same that *Er rhina*.

*Nasalia*, little globular Bodies which are put into the Neck of the Matrix, made of the same substance as *Pessaria*, see *Pessaria*.

*Nasturtium*, Cresses, the Garden Cress-flowers; in May and June, and when the Seed is Ripe, withers quite away, the Seed is acrid and hot, for which reason it opens, attenuates, and cleanses; 'tis chiefly used, for the swellings

of the Spleen, and for Obstructions of the Courses, and to expel a dead Child; it cures the Tartareous mufilage of the Lungs, and is good in the Scurvy; 'tis outwardly used, beat up with Lard, to cure Scabs in the Head, and other parts of the Body, for Lethargies and sleepy Diseases; there is nothing better than Cresses, either boil'd or eaten in Sallets, for Childrens Scabs or scald Heads, nothing so effectual as Garden-cresses beat up with Lard, for it makes the Scales fall off in Twenty Four Hours, and perfectly cures them, if they continue the use of it. Garden Cress is used every where in Sallets, with Lettice, and other Herbs, it qualifies the coldness of the Letice, and comforts the Stomach, and promotes Concoction by its heat.

*Nasturtium aquaticum*, Water-cresses, they are much used in Spring-time, in Broths to purifie the Blood, they are good in the Stone, for they provoke Urine, they open Womens Obstructions, and relieve those that are in Dropsies, they grow frequently in Brooks and Watery places, and Flower in July and August, and sometimes before.

*Nasturtium Indicum*, Indian-cress, the Flowers of it, smell and look very pleasantly in Sallets, and 'tis good for a weak and cold Stomach, and for Wind; it grows in *Peru*.

*Nata*, the same that *Natta*.

*Nates Cerebri*, Two round Prominences, behind the Beds of the Optick Nerves, which grow to the upper part of the Marrowy Substance; they are small in Men, and larger in Brutes.

*Natta*, a great soft Tumor, without Pain and Colour, which grows especially in the Back, yet sometimes in the Shoulders, its Root is slender, yet it encreases so prodigiously, that it will grow as big as a Melon, or a Gourd; it is made of fat Matter; and therefore ought to be reckoned amongst the *Steatomata*. See *Steatomata*.

*Natura*, the same that *Cunus*.

*Naturalis facultas*, a Natural Faculty, is an Action depending chiefly upon the *Cerebellum*, whereby the Body, without our notice is nourished, encreased, and preserved by the Blood and Animal Spirits; upon which likewise all Excretions, Digestions, and Generations depend.

*Naviculare os*, called also *Cymbiforme*, is the Third Bone in each Foot, in that part of it which immediately succeeds the Leg.

*Nausea*, Loathing.

*Necrosis*, a black and blue Mark in any part.

*Nectar*, the Drink of the Gods, as *Ambrosia* is their Food, But with Physicians it signifies rather a Medicinal Drink, but with a most delicious colour, Taste and smell.

*Nefrens*, Toothless.

*Nemomena*, see *Nomas*.

*Nenuphar*, is *Nymphaea*.

*Neogala*, is new Milk.

*Nepenthes*, Opiate *Laudanum*, a Medicine worthy indeed of Praise. It signifies as much as without Pain and Trouble and by reason of the incomparably admired Effects it produces, highly deserves the Name of *Laudanum*, (a Word importing Praise.) *Nepenthes* they say was *Helen's* Remedy, wherewith she expelled all Sorrow from her Heart, and waxed merry and cheerful.

*Nepeta*, is *Cattaria*.

*Nephela*, small white Spots upon the Eyes. Also little Clouds as it were that swim in the middle of Urine; likewise little white Spots in the Surface of the Nails like little Clouds.

*Nephritica*, Medicines against the Diseases of the Reins.

*Nephriticum Lignum*, also called *Santalum Cerulium*, it grows in *New Spain*, and is used in *Nephritick* Cases; 'tis used for Diseases of the Reins, and for difficulty of Urine, and the Water of it is good for Obstructions of the Liver and Spleen, the Water of it is made in the following manner, they cut the Wood small, and infuse it in clear Fountain-water, and keep it in the Vessel, till all the Water be Drunk, then they put on fresh Water, and so they repete it, as long as the Wood will tincture the Water, in the



the space about half an Hour ; the Wood imparts a light Sky Colour , to the Water which grows deeper in time ; 'tis also good in Fevers and for the Cholick.

*Nephriticus Lapis* , comes from *Spain*, and is used in Nephritick Pains.

*Nephriticus* , one who is troubled with a Disease in the Reins.

*Nephritis*, a Pain in the Reins, proceeding either from an ill Disposition , or an Inflammation , or from the Stone and Gravel, accompanied with Vomiting and Stretching of the Thigh.

*Nephros*, a Kidney, on each side of the *Abdomen* one, placed about the Loins under the Liver and Spleen ; it is shaped like a Kidney Bean : Its Substance is made up of a great Company of little Conduits. On both sides it receives the *Serum* from the Glandules which border upon the Arteries, and carries it to the little Bodies in the Reins called *Caruncula Papillares*, (which see) that so it may be discharged by the *Pelvis*, the Basin, the Ureters, the Bladder, &c.

*Nephrotomia*, the cutting of the Kidnies.

*Nerion*, Rose-bay.

*Nervalia Offa*, the Bones of the Sinciput.

*Nervus*, a Nerve, a Fibrous, round, long, white, porous Substance like an *Indian Cane*, which conveys the Animal Spi-

rits to make the parts of the Body moveable and sensible. Ten pair of Nerves proceed from the oblongated Marrow within the Scull : As the Odo-ratory, and Opthalmick Nerve, that which moves the Eyes , the Pathetick, the Gustatory , or that which perceives Tastes ; the Nerve called *Timidus* or Fearful, that which serves the Organ of Hearing ; the *Par-vagum*, that which moves the Tongue, and the Muscles of the Neck. The Ancients only acknowledge Seven pair within the Scull. Below the Scull they reckon Thirty pair ; Seven from the Spinal Marrow in the Neck ; Twelve from the same in the Back ; Five from the Loins, and Six from the *Os Sacrum*. All the Nerves below the Scull proceed from the Spinal Marrow, which pass through the holes in the sides of the Vertebres , and are designed for the use of the Limbs and great Cavities. A Nerve, a Tendon, and a Ligament are impertinently taken for one and the same thing by Chyrurgeons.

*Neurodes*, a sort of lingring Fever , so called by the most Learned *Willis*, because that the Nervous Juice departing from its own right natural Crasis, becomes the occasion of an *Atrophy*.

*Neurologia*, an Elegant Description of the Nerves, which *Willis* has performed beyond any Man whatsoever.

*Neuron*, the same that *Nervus*.

*Neurotica*, Remedies against the Diseases of the Nerves,

*Neurotomia*, an Anatomical Section of Nerves ; also a pricking of Nerves.

*Neurotomus*, one who is troubled with a pricking of the Nerves. Or one who dissects them Anatomically.

*Nicotiana*, is *Tabacum*.

*Neuritica*, the same that *Neurotica*.

*Hidrosa Dyspepsia* ; see *Dyspepsia*.

*Nidus* , the same that *Fo-  
cus*.

*Nigella*, Guinny-pepper, the Seed is chiefly in use, it expectorates, increases Milk, and provokes Urine, and the Courses ; tis good for the biting of venomous Creatures, and is reckon'd a specifick, for Quotidian and Quartan Agues ; tis used outwardly in Epithems, and the like , or the Head-ach, and to dry Catarrhs, an Oyl is pressed out of it, which many ignorant Apothecaries, use instead of Nard-Oyl.

*Nibili album*, the same with *Pompolix*.

*Nitrum*, Salt Peter, whereof there's Three sorts, the first is by *Lixivium* , from the Earth, the Second grows upon Stone Walls, the Third grows upon Rocks : It is a Salt impregnated with abundance of Spirits, out of the Air, which do render it Volatile, it is taken from among the Stones, and Earths

of old ruined Buildings ; some of it is likewise to be found in Cellars , and several other moist places, because the Air does Condense it in those places. Salt-Peter is also sometimes made by the Urine of Animals falling upon Stones, and Earth. of Niter, is made *Sal prunella*, and *Aqua fortis*.

*Noctambulo*, or *Noctambulus*, one who walks in his Sleep, opens Doors and Windows , and goes over the highest and most dangerous Places without perceiving it : The Cause of it is hardly to be given , unless Sleep be divided into Total and Partial ; the Total is common ordinary Sleeps , but the Partial takes place in this case, because that Objects are seen indeed, and are offered to the common Sensory , but penetrate not to the place of Imagination , so that they may be perceived.

*Nodulus*, *Nodus*, a Bag of suitable Ingredients as the Disease requires, put into Beer or Wine, the Tincture whereof the Patient is to drink.

*Nodus*, the same that *Ganglion* and *Nodulus*.

*Noli me tangere*, a sort of Canker in the Face, especially above the Chin. There arises a Tumor or Ulcer about the Mouth and Nose, like an ulcerated Canker, which grows slowly at the beginning, like a little Pimple ; it remains a whole Year , otherwise is less troublesome than a Canker , which



which knaws and eats more in one Day, than a *Noli me tangere* doth in a Month.

*Nomas*, a putrid Ulcer that feeds upon the Parts.

*Nosocomium*, an Hospital for poor Sick People, where they are attended and cured, if possible.

*Nosologia*, the same that *Pathologia*.

*Nosos*, the same that *Morbus*.

*Nota materna*, the same that *Nexus*.

*Nothæ costæ*, are the Five lowest Ribs on each Side, called Bastard Ribs, so called because they do not join with the Breast-Bone as other Ribs, nor are as the others Bony, but Cartilaginous Diseases are likewise called *Nothi*, or Bastard, which exceed the ordinary and common Rule; as Tertian, Quartane, or Quotidian Bastard Agues; a Bastard Plurisie, &c.

*Nothus*, the Back, the back part of the Chest.

*Novacula*, a Chyrurgeons Knife, the shape whereof differs according to the difference of Operations: And therefore can hardly be described.

*Nubecula*, little light Particles, which mutually but loosely, close with one another, and swim upon the Urine.

*Nubes*, see *Nubecula*.

*Nucha*, the hinder part, or nap of the Neck called *Cervix*.

*Nuciositas*, the same that *Myopia*.

*Nucelus*, the Seed included in Nuts or Fruit.

*Numero*, not only Fruits and Seeds are measured by Number, but likewise the parts of Animals, as Yolks of Eggs. It is commonly noted thus, *Nº* or *Num*.

*Nummularia*, Money-Wort, 'tis Dry, Astringent, and Vulnerary, the Flowers and Leaves beat, and applied to Wounds and Ulcers, especially of the Lungs, but it is most of all commended for Ruptures in Children, the Powder of it being taken inwardly, or the Herb being outwardly applied.

*Nutritum*, the same that *Alimentum*.

*Nutritio*, a natural Increase, whereby that which continually decays of any corporeal Substance is repaired by convenient Nourishment.

*Nux*, a sort of pain in the Head, which afflicts a Place about as Lig as a Nut; as an *Ovum*, a *Clavus*, and other sorts.

*Nux Ungentaria*, the same with *Balanus Myrepsica*.

*Nycthemerum*, Four and Twenty Hours space.

*Nyctalopia*, Two-fold; the first is a Dimness of Sight in the Night, or in dark Places, without any Impediment in the Light: The other is a Dimness in the Light, and clear Sight in the Night, or in Shades.

*Nympha*, little pieces of Flesh in a Woman's Secrets. So called, because they stand near the

the Water that comes out of the Bladder. Also the hollow-ness or void space in the nether Lip.

*Nymphaea*, or *Nemuphar*, Water-Lilly.

*Nymphomania*, the same that *Furor Uterinus*.

*Nymphotomia*, a cutting off the *Nympha*, the too great Pro-tuberance whereof in marriageable Virgins sometimes hinders the Enjoyment, or at least renders it difficult. The *Egyptians* cut them frequently.

## O.

**O** *Belaa*, the *Sagittalis Suture* in the Skull, (see *Sagittalis*,) which touches the *Coronalis Suture* forward, and the *Lamdoides* backward; for it is made of the mutual Conjunction of the Bones of the Fore-head.

*Oblata Laxativa & Purgantes*, are made of Meal with Sugar and purging Ingredients.

*Oblivio*, Forgetfulness, a loss of the Ideas of Things once perceived out of the Brain. Which happens when things make but a light Impression upon the Brain; as a light Motion is scarce perceived, so a light Impression easily decays.

*Obolus*, half a Scruple; it weighs Ten Grains. Physicians wark it thus  $\infty$ , but now the *Hollanders* do not use this Character.

*Obsessus*, one possessed by the Devil.

*Obstipitas*, the same with *Scoliasis*.

*Obstructio*, a shutting up of the Passages of the Body either by Contraction, or by some foreign Body that has entred within them.

*Obstruentia*, things that stop.

*Obturatores Musculi*, some of those that bend and turn about the Thigh.

*Obulus*, the same that *Obolus*.

*Occiput*, the hinder part of the Skull.

*Occulta qualitas*, a hidden quality.

*Occulti Morbi*, hidden Diseases.

*Ochema*, a Liquor or Vehicle wherewith Medicines are mixed.

*Ochrus*, *Ochrum*, and *Ochra*, a sort of Pulse.

*Ochthodes*, Ulcers whose sides are callous, or of the nature of Warts, but not malignant.

*Ocimastrum*, a diminutive of *Ocimum*.

*Ocimum*, or *Ocymum*, or *Basilicum*, it comforts the Heart, and expels Melancholy, it cleanses the Lungs, and moves the Courses, 'tis an Ingredient of three Compound Waters in the London Dispensatory, namely *Gilberts Water*, *Briony Water*, and the *Celestial Water*.

*Ocrea*, see *Tibia*.

*Ostuna*, a Weight of eight Ounces.

*Oculares dentes*, the Eye-Teeth, the same that *Cynodentes*.



*Oculus*, the Eye, the external Organ of Sight; it is compounded of Six Muscles, to wit, of Two Direct, and as many Transverse, to which a Seventh is added in Brutes. It has Seven Tunics, the *Adnata*, *Innominata*, *Cornea*, *Uvea*, *Retiformis*, *ChrySTALLINA*, and *Vitrea*. It has also the *Optick Nerve*, the *Iris*, and the *Pupilla*. See them singly in their proper Places.

*Oculi*, the forerunners of Flowers, which are likewise called *Gemma*, Buds.

*Odaxismus*, the itching of the Gums, when Children breed Teeth.

*Odontagra*, see *Forfex*.

*Odonthalgia*, the Teeth-ach; which is caused by black rotten Teeth, or an Effervescence of fixed and acid Salt; and therefore it is called the Gout in the Teeth. Cold also will cause it.

*Odontiasis*, the same that *Dentitio*, and *Odontophyja*.

*Odontica*, Medicines against Pains in the Teeth.

*Odontoides*, that which is like a Tooth; as the Tooth of the Second Vertebre, and of other Bones.

*Odonto Lithos*, that kind of Stony Tartar that grows to the Teeth.

*Odontophyja*, breeding of Teeth.

*Odontotrimma*, the same with *Dentrificium*.

*Odoromentum*, a Medicine applied for its Smell. It is compounded of *Labdanum*, *Storax*, *Benzoin*, *Musk*, *Civet*, &c.

*Odoratus*, the Smell, a Sense whereby odoriferous Effluvia are offered and represented to the common Sensory, from the Motion and Irritation of Nerves, implanted in the Membranes of the Nose.

*Odoriferum*, the same as *Odonamentum*.

*Oeconomia*, the management of Family Concerns.

*Oedema*, sometimes taken in a large Sense by *Hippocrates*, for any Tumor, but strictly for a white, soft, insensible Tumor proceeding from pituitous Matter heaped up together. It has no Pulse, and yields easily to the Fingers. It may proceed likewise in some measure from the *Lympha* or nutritious Juice extravasated and turned into a Gelly.

*Oenante*, Water Drop-Wort, what is said of the Vertue of this Plant namely, that it forces Urine, and expels Gravel, is not certain there is an other sort of *Oenanthe* called Hemlock-Drop-Water, the Root whereof are said to be Venomous, and therefore *Johnson* says the Ignorance of those is inexcusable, who use the Roots of this Herb for the Root of Peony, and he affirms, that the *London Herb Women*, sell this Root for the Root of water-lovage.

*Oenoides*, diluted Wine, or a Liqueur Analogous to Wine.

*Oenolæum*, a mixture of Wine and Oyl.

*Oenogala*, a Composition of Milk and Wine.

*Oenomel*,

*Oenomet*, Wine and Honey.

*Oenothera*, 'tis supposed to be *Lysimachium*.

*Oesophagus*, the Gullet, a Membranaceous Pipe reaching from the Palate to the Stomach, whereby the Meat chewed in the Mouth, and mixed with the Juice there, passes to the Ventricle: It has Three Tunics; the *outermost* or *membranaceous* Tunic, which comes from the *Peritonæum*, or inner rine of the Belly, and clothes the Ventricle. The innermost is *Musculus*; the whole *Oesophagus* seems to consist of Two Muscles, which with their opposite Fibres crossing one another make Four *Parallelograms*. The Third is altogether *Nervous*, which is covered on the inside with an hairy sort of Coat, and which may pass for a Fourth Tunic.

*Oestrum Veneris*, the same with *Clitoris*.

*Oesypus*, the Filth and Greasiness of Sheep, proceeding of Sweat, and cleaving fast to their Wool. Therefore they are mistaken who take it to signify the little Clods of Dung that stick to their Wool.

*Officina*, the Apothecaries or the Chymists Shop.

*Olea*, the Olive-Tree, it grows in *Italy* and *France*, and other Places; the Leaves of Olives, cool, dry, and are astringent, they are chiefly used outwardly for Fluxes of the Belly of the Courses, for an *Herpes*, and the like, and with Medicines for the

Eyes; the Olives when they are ripe are black, and taste Acrid, Bitter and Nauseous, yet the Oyl that is pressed from them, is most commonly Pellucid, and a little Yellowish, it tastes sweet and pleasant, but that which is freest from Colour and Taste, is reckon'd the best, so great is the use of the Oyl for Meat and Medicine, that it would take up too much time to mention all; *Galen* *Dioscorides*, *Pliny*, and others, both Ancient and Modern, have treated largely of it; the Oyl best for the recovery of Health, is that which is made of Olives, before they are ripe, and then 'tis called *Omphacinum*, of this Ointments, and many other Compositions are made; Oyl of ripe Olives is hot, and moistens moderately, the Old is better than the New, it Mollifies, Digests, is Vulnerary, and loosens the Belly, an Ounce of it being taken in hot Beer, it takes off the dryness of the Breast, cures the Gripes, opens the urinary Passages, cleanses and heals them when they are sore, 'tis outwardly used for Clysters, and hot Tumours, and the like; mixt with warm Water, and taken inwardly, it Vomits, and therefore is used against Poisons.

*Oleander*, see *Nerion*.

*Oleaster*, the Wild-Olive.

*Olecranon*, or *Ancon*, the greater Process of the first Bone of the Cubit called *Ulna*. Also the upper part of the Shoulder.

*Olecr-*



*Olecranus*, the same that *Anconæus*.

*Oleum*, Oyl.

*Olene*, *Cubitus*, or the greater *Focil*.

*Oleum Petræ*, see *Petrolæum*.

*Oleum Perræ*, of a strong Smell like *Petrolæum*, but more pleasant; 'tis brought from the *East Indies*.

*Oleum Amygdalarum Dulcium*, Oyl of sweet Almonds, 'tis often used for Coughs, and Hoarseness, for the Stone, and outwardly for Pleurifies, the side being anointed with it, is also very good in the Cholick, and Gripes of Children; Oyl of bitter Almonds, is chiefly used for Deafness, and Diseases of the Ears.

*Oleum ex vitellis ovorum*, Oyl of the yolks of Eggs, it cures Chape in Womens Nipples, Tetters, and Ring-Worms.

*Oleum rosaceum omphacinum*, Oyl of Roses Omphacine, it cools and eases pain.

*Oleum Absynthetis*, Oyl of Worm-Wood, it strengthens the Stomach, and helps Digestion, the Stomach being bathed with it.

*Oleum Anethinum*, Oyl of Dill, it discusses, and strengthens the Stomach, and is good for Convulsions, and eases pains of the Head, Nerves, and Joynts.

*Oleum Camomelinum*, Oyl of Camomile, it is Anodyn, gives ease in the Cholick, and Pleurisie, by bathing the affected part, or it is given in Clysters for the same purpose.

*Oleum Cherinum*, Oyl of Wall-Flowers, it is good in the Palsie, Cramp, and strengthens the Nerves and Joynts.

*Oleum de Castoreo*, it is good in cold Diseases of the Brain, Back, and Nerves, being dropped into the Ears, it cures Deafness, and Noise, is good for the Rickets, Convulsions, Palsie, and Lethargy.

*Oleum irinum*, Oyl of Orris, it digests, dissolves hard Swellings, Mollifies, Discusses, and eases Pain.

*Oleum Euphorbii*, Oyl of *Euphorbium*, is much of the same Vertue, with Oyl of Castor.

*Oleum lumbricorum*, Oyl of Worms, it gives ease, and is good in all cold Diseases of the Joynts and Nerves, is good for Bruises, and Wounds, and the Rickets.

*Oleum majoranæ*, Oyl of Majora, it is good for the Head, and the cold Diseases of it for the Stomach, and Diseases of the Nerves.

*Oleum Mastichinum*, Oyl of Mastich, it stops Vomiting, and Fluxes, and is useful in Diseases of the Head and Nerves.

*Oleum Meliloti*, Oyl of Melilot, it eases pain.

*Oleum myrrhæ*, Oyl of Myrrh, it cleanses the Skin from Spots, and taken inwardly, it is good for Hoarsness and a Cough.

*Oleum menthæ*, Oyl of Mint, it stops Vomiting, and strengthens the Stomach, it being anointed with it.



*Oleum myrtinum*, Oyl of Myrtles, it is very Astringent, it stops Vomiting, and Fluxes, hinder, the falling of the Hair, and strengthens the Limbs.

*Oleum Neneupharinum*, Oyl of Water-Lilies ; it is very cooling, and cures Inflammations, and it procures Sleep, the Fore-head and Temples being anointed with it.

*Oleum Nardinum*, Nard Oyl, it heats and strengthens, and is good for Convulsions, and sleepy Diseases.

*Oleum Rutaceum*, Oyl of Rue, it warms and strengthens the joints and Nerves.

*Oleum Sabinae*, oyl of Savin ; it cures and cleanses Ulcers, and Childrens Scaby-heads.

*Oleum Sambucinum*, Oyl of Elderflowers, it disusses, mollifies and resolves.

*Oleum Scorpionum*, Oyl of Scorpions ; it is good for the Kings-evil, Cancers, old Sores, cures Inflammations, and Vices of the Skin, it gives ease in the Stone of the Kidnies, the Reins being anointed with it, and cures the bitings of Poisonous Beasts.

*Oleum Violaceum*, Oyl of Violets ; it moistens, cools and mollifies.

*Oleum Hirundinum*, Oyl of Swallows ; it is good for lameness, and old Aches, and for Pains, and weakness of the Joints.

*Oleum Hyperici*, Oyl of St. John's-wort ; it is an excellent cleansing and Healing Oyl, and comforts the Limbs and

Joints, it is good for Bruises, and old Aches.

*Oleum Vulpinum*, Oyl of Foxes ; 'tis good for Pains of the Joints, Sciatica, Aches, Convulsions, and Palsies.

*Oleum Succini*, Oyl of Amber ; it is used inwardly, for the falling sickness, Apoplexy, Palsie, and Hysterick Diseases.

*Oleum Cinnamomi*, Oyl of Cinnamon ; tis an admirable Corroborative, and strengthens the Stomach, it eases Womens Delivery.

*Oleum Guaiac*, Oyl of Guaiacum ; 'tis an excellent Remedy, for rottenness of the Bones, the Tooth ach, and to cleanse old Ulcers.

*Oleum e baccis Juniperi*, Oyl of Juniper-berries ; 'tis peculiarly good for the Stone in the Kidnies, the Cholick, and to expel Wind.

*Oleum Nucis moschatæ per expressionem*, Oyl of Nut-meg by expression ; 'tis very Stomack, being taken inwardly, or outwardly applied.

*Oleum Lateritium Phyllosophorum*, Oyl of Bricks ; it softens hard swellings, eases Pain of the Spleen and Reins, and is excellent for a Sciatica, and all cold Diseases of the Nerves and Joints.

*Oleum Sulphuris per Campanum*, Oyl of Sulphur ; by the Bell it is used in Juleps, to give them an acidity, to qualify the heat of continued Fevers, 'tis also good to force Urine.



*Oleum Terebinthini*, Oyl of Turpentine; tis excellent for cold Pains, to cleanse Ulcers, and to recover the natural heat of the parts when it is decayed, it is also good in Gangrens and Mortifications, and it is excellent for stopping Blood in Wounds, being applied hot.

*Oleum Cera*, Oyl of Wax; it discusses Tumours, and is good for cold Pains.

*Olfactus*, the same that *Odoratus*.

*Olibanum*, see *Thus*.

*Oligophoros*, small Wine, with few Spirits.

*Oligotrophia*, a Decrease of Nutrition.

*Oligotrophus*, Meat that nourishes little, to which is opposed *Polytrophus*, that which affords much Nourishment.

*Oliva*, an Olive.

*Olosteum*, see *Holosteum*.

*Olus*, see *Lachanum*.

*Olus atrum*, is *Hippofelinum*.

*Olyra*, a sort of Bread-Corn.

*Omasum*, see *Abomasum*.

*Omentum*, *Reticulum*, the Cawle, a double Membrane spread upon the Intestines, interwoven with Fat, and Vessels like a Fishers Net, enriched also with Two or Three Glandules, annexed to the Stomach, the Gut Colon, and the *Pancreas*, and useful to cherish the Intestines with its warmth: It hath some Milky and Lymphatick Vessels, as also a great many *Ductus*'s and little Bags of Fat, concerning which, see our *Reformed Anatomy*.

*Omogra*, the Gout in the Shoulder.

*Omoplata*, and *Homoplata*, the same that *Scapula*.

*Omphacium*, the Juice of unripe Grapes.

*Omphalocarpus*, is *Aparine*.

*Omphalocoele*, a Rupture about the Navel, to wit, when the Cawle or intestine are protuberant in that part; Which happens from a Relaxation, or bursting of the *Peritonæum*, the inner rine of the Belly.

*Omyhalos*, see *Umbilicus*.

*Onagra*, or *Onothera*, see *Oenothera*.

*Onitis*, a sort of *Origanum*.

*Onobrychis*, Medick-vetchling, or Cocks-head. This Herb breeds a great deal of Milk, in Cows and other Animals.

*Onolosat*, an Arabick word signifying half a Scruple.

*Ononis*, see *Anonis*.

*Onyx*, see *Unguis*.

*Ophioglossum*, or *Lingua Serpentaria*, Adders Tongue, tis an excellent Wound-Herb, either taken inwardly, or outwardly applied for Ruptures or bursten Bellies. An Oyl is made of it, the Leaves being infused in Oyl of Olives, is much commended for all Wounds and Ulcers, and is nor inferiour to the Oyl of St. John's-wort.

*Ophiscoridon*, Serpents Garlick.

*Operatio*, signifies a Chymical Process, as well as a Chyrurgical Operation.

*Ophites*, the Serpentine Stone.



*Ophiasis*, when the Hairs grow thin and fall off here and there, so that they leave the Head spotted like a Serpent.

*Opiata*, or *Electuarium*, a Medicine taken inwardly, of a consistence like to those Opiates in the Shops, (Triacle or Mithridate) and is made up into several Doses of several Ingredients mixed with Honey or Syrup.

*Opiatum*, a Medicine in form of an Electuary with Opium mixed in it: As Triacle, Mithridate, Diascordium, &c.

*Opiologia*, a Description of Opium.

*Opisthocyphosis*, the same with *Cyphosis*, or *Opisthotonos*.

*Opisthotonus*, or *Tetanus*, a kind of Cramp, or stretching of the Muscles of the Neck backwards; which proceeds sometimes from a Palsie of the Muscles in the Neck, whereupon the Antagonists or opposite Muscles move the intermediate parts too much; or from a sharp and serous Matter in the Tendons; or from the Animal Spirits which enter the Fleishy Pipes more than is usual, and will not easily recede, so that the parts are swelled and wrinkled up.

*Opium*, the condensed Juice of Poppies, the purest Opium is made of White Drops; 'tis found frequently in Greece, in the Kingdom of Cambia, and the Territories of Grand Cairo in Egypt. There are Three sorts of it, the Black, the White, and the Yellow, the Inhabitants

of those Countries, keep the best *Opium* for themselves, and send us only the *Meconium*, which is nothing else but the Juice of the Poppy-heads, drawn by expression, which is not near so good as the True *Opium*. The best *Opium* comes from *Thebes*, chuse it black, inflamable, bitter and a little acrimonious: Its smell is disagreeable and stupefactive: 'Tis the most certain Soporifick we have in Physick; Allays all Pains, which proceed from too great an Activity of the Humours, 'tis good for the Tooth-ach; applied to the Tooth, or else to the Temple Arteries in a Plaister, 'tis used to stop spitting of Blood, the Bloody Flux, the Flux of the Courses, and Hemorrhoides, for the Cholick, for hot Defluxions of the Eyes, and to quiet all sorts of griping Pains: *Opobalsamum*, the true natural Balsam; It has been famous in all Ages, for curing Wounds, and so extectual has it been accounted, that other Vulnerary Oyls and Ointments, have taken their Names from it; and therefore Quacks and Mountebanks, grace their Medicines with the Name of Balsam, to make them more acceptable to the People; there are many Observations of dangerous Wounds, that have been cured in a short time; by the use of this Balsam, it cleanseth sordid Ulcers, it does much good in the bitings of Serpents, and Scorpions, inwardly taken, or outwardly applied; half a  
Dram



Dram of it taken every Morning, 'tis a good preservative against the Plague, it clears the sight, and is good in Diseases of the Ears, besides 'tis useful in Convulsions, that proceed from cold and moisture, also for Giddiness, falling Sickness, Palsies, and the like, for Coughs that proceed from a cold Humour, for difficulty of Breathing, and Catarrhs, or Crudities, and Wind in the Stomach, for a moist and cold intemperies of the Womb, for Barrenness, the Whites, difficulty of Urine, occasioned either by Wind or Gravel, Women also make use of it to beautify the Face, *Lobelius* wrote a whole Book of the Vertue of it; grows only in the Land of *Judea*.

*Opochrisma*, the Weapon Ointment.

*Opodeldoch*, the name of a certain Plaister that cures Wounds and Ulcers.

*Opoponax*, a Gummy Juice of the Herb called *Panax Heraclei*.

*Oppilatio*, the same with *Obstruclio*.

*Ophthalmia*, an Inflammation of the Tunics of the Eyes, proceeding from Arterious Blood, collected and extravasated there, because it cannot return by the Veins.

*Ophthalmica*, Remedies for the Eyes.

*Opticus Nervus*, or *Visorius*, the Optic Nerve, that which carries the visible Species from the Eye to the common Sensory. The Nerves of both Eyes proceeds from the *Thalami* of

the Optic Nerves, afterwards these Nerves come together, and as they enter the Skull, separate again. *Optica*, are Medicines against Distempers of the Eyes.

*Opuntica*, a sort of Indian Fig. *Orbiculares*, *Crepitus Lupi*, are either round or half round, of an uncertain bigness; they are Spungy within, and when they are dry, and dusty, Chyrurgeons use them to stop Blood.

*Orchis*, a Testicle, whose Substance in Men is nothing else but a Contexture of very little Vessels which make the Seed: But it is quite otherwise in Women, where they are made of several Membranes and little Fibres loosely united to one another, betwixt which several white Bodies are found, which are there either naturally or preternaturally: The Testicles of Women breed Eggs, and therefore they are rightly called *Ovaria*. They are also called *Testes*, *Colei*.

*Orchis*, there are various sorts of this Plant, the Roots of all of them, Stimulate Venery, they also take off Inflammations, disperse Tumours, and cleanse Ulcers.

*Orchotomus*, a Gelder: One who gelds Animals that they cannot copulate.

*Ordeolum*, the same with *Crithe* and *Hordeolum*.

*Oreosclinum*, is *Petroselinum*.

*Orexia*, a Natural Appetite of Meat, which proceeds from an acid Ferment in the Ventricles that comes from the *Caliac Ar-*



teries, with which the Nervous Tunic of the Stomack and its Nerves are extraordinarily moved to covet Nourishment.

*Organica pars*, that which consists of various parts.

*Organum*, a part which requires a right and determinate and sensible Conformation to its Constitution, and the performance of its Actions; as an Arm, Muscle, Heart, &c.

*Orgasmus*, an *Impetus* and quick Motion of Blood or Spirits; as when the Animal Spirits rush violently upon the Nerves.

*Origanum*, English wild *Marjoram*, it cleanses and binds, 'tis used chiefly in obstructions of the Lungs, Liver, and Womb, good for a Cough, an Asthma, and the Jaunders, it increases Milk, is Sudorifick, and is used outwardly in Baths for the Head, Womb and Itch.

*Orrimum*, see *Horminum*.

*Ornamentum Foleaceum*, the fring'd extremity of the Fallopiian Tube.

*Ornithogalum*, Star of *Bethlehem*, 'tis a sort of *Asphodil*.

*Ornithoglossum*, Ashen Keyes.

*Ornithopodium*, Birds-Foot.

*Ornus*, wild-Asn.

*Orobranche*, or *Rapum Genista*, the Herb Candied, or the Syrup made of the Decoction of it, is of great use for Splenitick, and Hypochondriack Diseases, an Ointment made of it with Lard, is good for hard Tumours, and a Scirrhus.

*Oreboides*, a subsiding in U-

rine, like to a kind of Pulse called *Vetches*.

*Orbus*, a sort of Pulse.

*Orthocolon*, a preternatural Rectitude of a Joint.

*Orthopnea*, an ill Respiration, when the Person affected cannot breathe but with his Neck erect.

*Orvietanus*, the Name of a certain Mountebank, who was famous for the Invention of the Alexipharmick Electuary, called *Orvietam*.

*Os*, a Bone, an hard, dry, and cold Substance, consisting especially of Earthy and Saline Particles, designed for the upholding of the Body, to render its Motion easie, and for a Fence for several parts. Some make their Number 249, others commonly 304, and others as many as the Days of the Year. Yet the number of them is uncertain, because the Bones of Infants differ from those of Adult Persons. Also because the Bones called *Sesamoidea* (see them in their proper place) and the Teeth are not determined to a certain number in old Men and Adult Persons, They are of different Shape, some are round, others plain, acute, obtuse, hollow, spongy, solid, oblong, triangular, &c. A Nut-Shell is also called *Officulum*.

*Osepia*, the Cuttle.

*Oscitatio*, Yawning, a certain light convulsive Motion of Muscles, which open the lower Jaw of the Face. Some look upon it as a light Motion, whereby Excrementitious and tates



**Halituous Matter**, which irritates the neighbouring parts, is expelled.

**Oscula**, the openings of Vessels at the end.

**Osculum Uteri**, the Cavity where Conception is made, and the Mans Yard enters; it is so small in Maids that it can only receive the bigness of a small Pen we use for Writing Tables, and you cannot thrust your least Finger into it by any means; the Courses flow out of it. It sticks out in the Vagina, and is like the Mouth of a Tench, or as *Galen* will rather have it, like the Nut of a Mans Yard; it has a Transverse cleft; in Virgins 'tis very small, but grows bigger in Women who have had many Children; if it be too much stretched or exulcerated, covered over with a Scarr, or too moist, Barrenness follows thereupon.

**Osmunda**, Osmund Royal.

**Ossa**, the hard and Stony Barks, that encompass the Kernels of Nuts.

**Ostaga**, a Forceps to take out Bones.

**Ostecolla**, a white or Ash colour'd Stone, shap'd like a Bone, it grows in *Saxony*, *Silesia* and other Places; it's supposed to joyn Broken Bones suddenly.

**Osteologia**, a Discription of Bones.

**Osteon**, see *Os*.

**Ostocopi**, Pains in the Bones, or rather in the Membranes and Nerves about the Bones: For Bones as such are insensible,

**Ostrutium** or *Astrantia*, Peltory of *Spain*; 'tis reckon'd an excellent Remedy, for the Palsie of the Tongue, and loss of Speech, the Root is very biting and hot, being chewed in the Mouth, it cures the Tooth-ach.

**Osyris**, is *Linaria*.

**Otalgia**, a Pain in the Ears, whensoever it proceeds.

**Otenchyta**, an auricular Clyster. *Celsus* calls it *Oegin*. A little Syringe or Squirt which injects Medicines into the Ears.

**Otica**, Medicines against Distempers in the Ears.

**Ovarium**, a Womans Testicle.

**Oviductus**, the same that *Tuba Fallopiana*.

**Ovium**, a sort of pain in the Head, affecting a place about the bigness of an Egg.

**Ovum Philosophicum**, or *Chymicum*, a Glass round below, and has a Long Neck.

**Oxalis**, Wood-Sorrel; it has the same Vertues, with common Sorrel, the Syrup, the Conserve, and the distilled Water, is used to wash the Mouth in *St. Anthoyns-fire*, and to cleanse sordid Ulcers; 'tis observed that when this Plant bears a great many Flowers, the Year will be very rainy, but dry when there is a few.

**Oxelaum**, a mixture of Vinegar with Oyl.

**Oxycantha**, is *Berberis*.

**Oxycantha**, is the Haw-Thorn.

**Oxycratum**, a mixture of Vinegar with Water, called *Pusca*, or *Posca*.



*Oxycroceum*, a Plaster made of Saffron and Vinegar and other things.

*Oxiderica*, Medicines which quicken the Sight.

*Oxygala*, sowre Milk.

*Oxylapatha*, sharp pointed Dock.

*Oxymel*, a composition of Vinegar and Honey, like a Syrup.

*Oxyregmia*, an acid sowre Belch from the Stomach.

*Oxyrhodium*, Vinegar of Roses, mixed with Rose Water, or so.

*Oxus*, the same with *Oxytrichophyllum*.

*Oxysaccharum*, a composition of Sugar and Vinegar.

*Oxynosema*, is *Morbus*.

*Oxytrichophyllum*, Wood-Sorrel.

'OΞΥ' N O' Σ H M A, the same that *Morbus Acatu*s.

*Ozæna*, an Ulcer in the inside of the Nostrils that smells ill.

## P

**P**. By it self signifies a Pugil, and sometimes weight.

*P. æ.* or part *æq.* equal parts.

*P. N.* against Nature.

*Par*, signifies *Pavia*, a pair or two.

*Pachuntica*, Medicines of a thickning nature, but withal cold, and full of thick and ramous parts, which if they are mix'd with a thin Juice, by Joyning and stifning the Parts, one with another, make

a more Dense and firm Composition, as Bole-armoniack, Mill-dust, Water-lillies, Almonds, Poppies, &c.

*Pedarthrocace*, signifies a Carries of the Bone.

*Pædropica*, a part of *Hygieine* that concerns the Management of Boys.

*Peonia*, Peony, the Roots of Male Peony, are much used in Physick, they are used for Diseases of the Head, and for Obstructions of the Courses, and Child-bed Purgations, and to ease the after Pains; the Roots are hanged round the Neck, to cure the falling-sickness, the compounded peony-Water, and the Syrup of it are much in use.

*Palatyrus*, old Cheese.

*Palatum*, the Palate, the upper part of the Mouth, which because it somewhat resembles the upper part of an House, is thence called the Roof of the Mouth.

*Paliurus*, Christ-Thorn; the Root and Leaves are Astringent, they stop the Flux of the Belly, and digest and cure a Phyma; the Fruit is so inciding, that it is said to lessen the Stone of the Bladder; the Seeds bruised, are commended for a Cough, for the Gravel and Stone. Some report these were the Thorns, our blessed Saviour was Crowned with, in contempt by the unbelieving Jews, just before his Crucifixion.



*Palliatio*, or *Cura Palliativa*, a Medicine which helps (as much as is possible) incurable Diseases by the application of present Remedies.

*Palim pissa*, see *Pix*.

*Palindrome*, a Disease into which one relapses.

*Palma*, the inside of a Man's Hand, which we call the Palm.

*Palma crysti*, is *Ricinus*.

*Palmaria*, a Plant that resembles the Palm of the Hand.

*Palmaris Musculus*, contracts the Palm of the Hand.

*Palmus*, a shivering, or palpitation of the Heart, caused by a Convulsion, or Irritation of the Nerves; the cause whereof consists in the Blood of Nervous Juice, or in the Water in the Membrane that covers the Heart.

*Palpebræ*, the Coverings of the Eyes, made up of a Skin, a fleshy Membrane, Muscles, a Tunic, and another little Skin called *Tarsus*, with Hair upon the uppermost Skin: They are either the upper or the under Eye-lids.

*Papillare os*, the same with *Spenoides*.

*Palpitatio cordis naturalis*, the natural Palpitation of the Heart, is in the Systole thereof, whilst the Cone and the Sides are press'd together, the Basis and the Roots of the Vessels being blown up with the Blood that gathers there, grows big and swoln. It oft proceeds from an extraordinary Con-

traction of the Heart, or a thick and irritating Matter which sticks in the Heart.

*Pampineforme Corpus*, or *Varicosum*, or *Pyramidale*, is the Veins and Arteries that pass to the Testicles, which are included in a common Coat, and make a Body resembling curl'd Leaves.

*Panacæa*, a general sort of Physick for all Diseases indifferently; but I question if there be any such thing. Many People brag much of Tobacco, Tincture of the Sun, the Philosophers Stone, vitriolated Tartar, &c.

*Panaritium*, vid. *Paronychia*.

*Panata*, the same with *Panatella*.

*Panatella*, made of Crumbs of Bread and Water.

*Pancæus*, vid. *Pandemius*.

*Panchymagoga*, purgative Medicines that expel all corrupt Humours.

*Pancreas*, the Sweet-bread, *Pancreation*, *Pancreon*, *Callicreas*, *Callicreon*, & *Lactes*, are all synonymous. It is a conglomerated Glandule in the Abdomen, placed behind the Ventricle, and fastened to the Gut *Duodenum*, and reaches as far as the Liver and the Spleen; the Use and Office therefore is to convey a Volatile, Insipid, and Lymphatick Juice, or as others will have it (for 'tis a disputable Point) a something acid Juice, by its own *Ductus* to the Gut *Duodenum*, in order to a farther Fermentation and Volatili-



tilization of the Chyle; and to attemperate and allay the Qualities of the Gall : It is the biggest Glandule in the whole Body, but bigger in a Dog than a Man.

*Pandalea*; as the modern Physicians call it, is the same with a solid Eleſtuary, but that it remains *intire*, for the Sugar being rightly boiled, is let grow hard ; the Patient takes a piece of it like a Lambative ; it only in the shape differs from Rolls and Morfels.

*Pandalitium*, the same with *Paritium*.

*Pandemius*, a Disease which is rise in some Places or other.

*Pandiculatio*, a certain Dilation and Convulsive Distension of the Muscles , by which the Vapours that annoy them are cast off.

*Panicus*, a sudden Fear or Consternation.

*Panniculus Carnosus*, a fat sort of Membrane , in some parts thick and musculous : in other parts thin , with many *Ductus's* of Fat in it ; covers the whole Body.

*Panniculus Adiposus*, the same with *Panniculus Carnosus*.

*Panniculus Nervosus*, the same with *Panniculus Carnosus*.

*Panis cuculi*, see *Oxus*.

*Panis Porcinus*, see *Cyclamen*.

*Pannus*, a Disease of the Eye, when the Sanguineous Vessels running to the Angles of the Eyes, swell with Blood, by reason of an Obstruction or In-

flammation; afterwards the Diseases increasing, a web as'twere carnous covers either all or part of the Eye.

*Panus*, a sort of Botch or Sore under the Arm-pits or Jaws, Ears and Groins, to wit, in the Glandulous Parts. It is also taken for *Phygethus*.

*Papaver*, Poppy; the Flowers of the red Poppy, cool and assuage Pain, and disposes to Sleep; they are chiefly used in Fevers, for Pleurifies, and Quinifies, and other Diseases (especial of the Breast) that need cooling Medicines, and for immoderate Fluxes of the Courses; the Powder, the distilled Water, the Syrup, and the conserve of them are in use, but the Syrup is most in use.

*Papilla intestinerum*, little Glandules wherewith the inmost Tunick of the Entrails is full, they soak in the percolated Chyle, and dispense it to the lacteal Veins.

*Papilla*, a red Excreſcency in the Pores whereof are received all the Milky Tubes or Pipes, proceeding from the Glandules of the Breasts.

*Papillarum processus*, the Extremities of the Olfactory Nerves, which convey the slimy viscous Humours by the Fibres, which perforate the *Os Cribiforme* to the Nostrils and Palate.

*Papula*, vid. *Pustula*, also a kind of small Pox. See *Exanthemata*.



*Paracelsistica*, Med. vid. *Hermetica*.

*Paracentesis*, or *Punctio*, a Perforation of the Chest and Abdomen through a cuspidate Channel : It happens in the Breast when it is stuff'd with putrified Matter, or Water, and then there's a pricking in the side between the fifth and sixth Vertebre. It happens in the Abdomen, when it is swell'd by a Dropsie near the white Seam in the Abdomen, in the Muscles that either ascend right or oblique. If a Man be strong, and has taken a Purge, and also his Lungs and the rest of his Entrails be uncorrupted, when the Navel doth protuberate, don't look another way, for there you must make the Incision ; don't let Purulency and Water come out both together, for that were to kill the Patient, but one after the other, as in Seven Days a Pound or a Pound and an half as the Patient can endure it : After the Operation is finished, draw the Wound up with an Astringent Plaister : If the inward Vessels and Passages be broke through this pricking, it's to no purpose to endeavour the Cure.

*Parachetensis*, vid. *Derivatio*.

*Paracmasica*, a daily declining Fever, also declining Age.

*Paracme*, vid. in *Acme*.

*Parachynanche*, an Inflammation with a continual Fever and difficulty of Breathing, excited in the outward Muscles of the Larynx.

*Paradisi grana*, see *Cardamum*.

*Paralysis*, an Abolition of voluntary Motion, or Sense, or both, either in all the Body, or only some part. It comes by either an Obstruction, Abscission, Contusion, or pressing of the Nerves, or by an Indisposition, or ill Conformity of the Muscles.

*Paralysis Herba*, is *Primula veris*.

*Paramefus*, the next Finger to the middle one, called the Yard, when the *Præputium*'s too short ; also a narrowness and Contraction of the Womb.

*Paregorica*, Anodine Medicines.

*Paraphrenitis*, Madness, accompanied with a continual Fever through the Inflammation of the Midriff with difficulty of breathing, as the Ancients dream'd. But Dr. Willis has confuted this Opinion of it, and says, the matter of it lies in the *Cerebellum*, whereby the Animal Spirits cannot flow, and thence the Midriff and Lungs are troubled.

*Paraphrosyne*, a slight sort of Doting in the Imagination and Judgement.

*Paraplegia*, a Palsy which seizeth all the parts of the Body below the Head, through an Obstruction of the spinal Marrow.

*Paraplexia*, idem quod *Paraplegia*.

*Pararythmus*, a preternatural Breathing.



*Parastata*, vid. *Epididimis*.

*Parasananche*, an Inflammation of the Muscles of the upper part of the *Æsophagus* with a continued Fever.

*Parempstosis* a falling, as when Blood slides from the Heart into the great Artery.

*Parencephalus*, idem quod *Cerebellum*.

*Perenchymata*, Entrals by which the Blood passes for better Fermentation and Perfection, as the Lungs, Liver, Heart, and Spleen, &c. Sometimes *Perenchyma* is taken in a large Sense for all the Entrals.

*Paresis*, a sort of Palsie.

*Parietale os*, the same with *Bregma*, or *Sinciput*.

*Parietaria*, Pellitory; it cleanses and cools, 'tis used for the Stone, and difficulty of Urine, and for Coughs, and in Glysters, for Pains in the Belly, Womb and Reins; 'tis outwardly used for Tumours, St. Anthony's-Fire, and for burns.

*Paris Herba*, true love, or one Berry, the Berries and Leaves, are cooling and drying; the Berries are used inwardly in the Plague and malignant Diseases, the Leaves are used outwardly in pestilential Buboes, and other hot Tumours, and in old Ulcers.

*Paristmia*, or *Amygdale*, two Glandules tied together by a broad slender Production, they have one Common Cavity large and oval, opening into the Mouth; the Use they serve for is, to transmit a certain slimy

or pituitous Matter into the Jaws and Mouth: They are called also *Tonsilla*.

*Paronychia*, a preternatural Swelling in the Fingers, and very troublesome: It rises from a sharp, malign Humour, which can gnaw the Tendons, Nerves, the Membrane about the Bone, and the very Bone it self.

*Paropia*, the lesser Angles of the Eye.

*Paronichia foliis Rutaceis*, is Rue Whitlow Grass, this Herb infused in small Beer, and Drank for some Days; cures King-evil, Swellings, without any sensible Evacuation.

*Paraptosis*, an ancient kind of burning us'd in various Diseases.

*Parotides*, Glandules behind the Ears, also a preternatural Swelling of those Glandules.

*Paroxismus*, a Fit, is part of the Period of Diseases, whereby they increase and grow worse. It is either ordinate, which returns at certain times, as in a Tertian Ague; or Inordinate, that has no certain time, but comes sometimes one day, sometimes another, as the Erratick Ague.

*Pars*, a Part, a Piece of the whole serving each for their proper Uses. The Parts are either sensible or insensible, spermatick or bloody, similar, or the contrary; organical, or inorganical, principal or inservient.

*Parthenis* and *Parthenium*, see *Cotyla fetida*.

*Partus*,



*Partus*, the bringing forth of a Mature *Fœtus*, or Young, in natural Births. The *Fœtus* having broken the Membranes, turns his Head forward, and inclining it towards the neck of the Womb, strives to get forth; the usual manner is after Nine Months: Yet I have known some at *Amsterdam*, born at Seven Months, who have lived to Fifty or Sixty.

*Partus Cæsareus*, is when Children are forc'd for want of Passage to be cut out.

*Partus difficilis*, *idem quod Dyslocia*.

*Parvi viscerulus*, he that has small Bowels, and sometimes diseas'd.

*Parylis*, an Inflammation, Rotteness, or Excrescency besides the Gums.

*Pasma*, the same with *Diapasma*.

*Paserina*, is *Alfene*, Sparrows are greatly delighted with the Herb, and therefore 'tis called *Passerina*.

*Passio*, *vid. Pathema*.

*Passio bovina*, see *Phthiriasis*.

*Pasta regia*, the same as *Partius Panis*,

*Pastillum*, a sweet Ball compos'd of sweet Dust, Wax, the Gum Storax, and *India-Balsam* with a little Goats flower and Turpentine: It serves for Smelling.

*Pastinaca*, Parsnep, the Root is very Nourishing and Palatable, it fattens and is a provocative to Venery, it opens, attenuates,

and cleanses the Root of Cow-Pasnep, is emollient and asswages Tumours; the Seed is excellent for Histerick Fits.

*Patella*, *vid. Mola Genu*.

*Pathema*, all preternatural Conturbation wherewith our Body is molested.

*Patheticus*, the Nerve of the fourth pair within the Scull, as Dr. *Willis* saith, tho *Fallopian* reckons it one of the eighth pair.

*Pathognomonicum*, a proper inseparable Sign, which agrees only to such a thing, and to all of that kind, and tells the Essence of its subject, and also last from the Beginning to the end; as in a true Plurisie, there's always a continual Fever, hard Breathing, and Stitches, and a Cough.

*Patientia Musculus*, the same with *Levator*,

*Pathologia*, that part of Physick which shews the diseas'd Constitution of the Body.

*Pathos*, *vid. Pathema*.

*Patientia*, the word Patience.

*Pechiagra*, the Gout about the Articulation of the Cubitus.

*Peelen Veneris*, Venus Comb, Shepherds Needle; it grows among Corn, it is said to strengthen the Stomach, and to force Urine, but it is seldom used in Physick now a Days.

*Peelinis os*, the same with *Os pubis*.

*Pectoralis musculus*, moves the Arm to the Breast.

*Pecto-*

*Pectoralis os*, the same with *Sternum*.

*Pectoralia*, pectoral Medicines, such as either by attenuating, or thickning, or allaying, render, the Matter which causes coughing, fit to be expectorated.

*Pectus*, the Fore-most part of the Thorax reaching from the Neck-bone, down to the Midriff.

*Pedicula* and *Pedicularis*, yellow rattle Cocks-Comb; this Herb makes Cattel, that feed on it very lousy.

*Pedicularis*, see *Aluſtorolophos*.

*Pedicularis Morbus*, vid. *Phthiſis*.

*Pediculus*, a Louse, also the Stalk whereon the Leaf, or Fruit, or Flower hangs.

*Pedium*, vid. *Tarsus*.

*Pediluvium*, a sort of Bath for the Feet.

*Peganum*, see *Ruta*.

*Pelicanatio Chymica*, vid. *Circulatio Chymica*.

*Pelicanus*, an Instrument to draw Teeth.

*Pelidnus*, a black and blew Colour in the Face, frequent in Melancholick Men.

*Pellicula*, the same with Membrane or Coat.

*Pellis*, the Skin of Beasts with the Hair or Wool on.

*Peltalis cartilago*, the same with *Enſiformis*.

*Pelvis*, the place at the bottom of the Belly, wherein the Bladder and Womb are contain'd.

*Pelvis Aurium*, vid. *Cochlea*.

*Pelvis Cerebri*, vid. *Choana*.

*Pelvis Renum*, a Membranous Vessel or Receptacle in either Vein, which receives the Urine, and pours it into the Bladder.

*Pemphigodes Febris*, a Spotted Fever; some say a windy, a flatulent Fever.

*Pempteos*, an Ague that comes every Fourth day

*Penis*, the Yard made up of two nervous Bodies, the Channel, Nut, Skin and Fore-skin, &c.

*Penicillus*, a Pencill.

*Penicilla*, the same with *Turunda*.

*Penidium*, a sort of clarified Sugar.

*Penis cerebri*, the same with *Conarium*, or *Glandula pinealis*.

*Pensilis verruca*, see *Verruca*.

*Pentacula seu periapta*, the same with *Periamma*, things hang'd about the Neck, to preserve People from evil Spirits.

*Pentadaſtylon*, see *Palma Christi*.

*Pentamyron*, an Ointment compounded of Five Ingredients, viz. Mastick, Storax, Opobalsamum, Wax, and nard Ointment.

*Pentapharmacum*, a Medicine consisting of five Medicines.

*Pentaphyllum*, Cinque-foil, or Five leaved Grass; 'tis vulnerary and astringent, it stops Fluxes of the Belly, bleeding at the Nose, and the Hemorrhoids; 'tis good for spitting of Blood, and a Cough, 'tis also commended for a Palsie, a Con-



Consumption, the Gout and Jaundice ; 'tis also reckoned good for the Stone, and Erosions of the Kidnies, for Ruptures and Fevers, 'tis used outwardly for the Eyes, when they are inflamed, the Juice of it being dropt into them, and also for Loosness of the Teeth and Putrid Gums, it cleanses also Malignant Ulcers, the astringent Vertue of it is most remarkable, by means whereof it does what it does. One Dram of the Powder of the Root, taken before the Fit, cures Agues. *Spon* in his Book of Fevers and Febrifuges, says that Cinquefoil is a Plant, somewhat bitter and very astringent, whereby it strengthens the Fibers of the Stomach, relaxed by a Fever, and fixes and sweetens its acid. *Hipocrates* used this Plant cure Fevers, but without doubt it was more effectually in Greece, then here, for most Plants have more Vertue, in hot Countries than in cold, especially those that are somewhat Aromatick ; it has also been found by experience, that the Root of it, cures Ulcers of the Mouth.

*Pentapleurum*, is the lesser Plantain.

*Pentatheton*, , a Plaster for Cruises and Excoriation.

*Penis Muliebris*, vid *Clytoris*.

*Pepansis*, rectifying and bringing to order of the vitiated and corrupt Humours.

*Pepasmus*, a Concoction, or rather a Fermentation, or ripen-

ing of preternatural Humours ; which is twofold. One tends to an end, as in an Inflammation ; the other hath no Fermentation, as when it cannot conquer the Disease.

*Pepaslicum*, a Medicine that allays and digests the Crudities.

*Peplion*, *Peplis*, and *Pepelus*, small purple Sea-Purge, it grows on the Sands, near *Pensans* in *Cornwall* plentifully, and no where else in *England* ; 'tis a sort of Tithymal, and is of the same vertues.

*Pepo*, a Pompion, a sort of Melon, 'tis cold and very moist, it provokes Urine, and the Seed of it is one of the greater cold Seeds.

*Pepsis*, the Concoction or Fermentation of the Humours and Meat in a Man's natural Constitution, as when Meat is turned into a Chyle, and that into Blood.

*Peracutissimus Morbus*, vid. *Acutus M*.

*Peracutus*, vid. *Acutus*.

*Percipolum*, an approv'd Remedy.

*Percolatio*, a Straining.

*Perdicium*, is *Helexine*,

*Perfesta Crisis*, vid. *Crisis*.

*Perfoliata*, thorow Wax, the Decoction of this Herb, in Wine or the Leaves powder'd, are given for Ruptures, and Contusions ; 'tis also used for the Kings-evil, for Fractures and an Erysipelas.

*Perforans musculus*, the perforated Muscle.

*Perforata*, a sort of St. John's-wort.

*Perforatus*,



*Perforatus musculus*, the former muscle; sticking to the Fingers, bound to the inner Taber-cle, of the Shoulder-bone about the Carpus; it disperses four strong tendons which near the end, by a cleft; makes a passage for the Muscle perforans, and at length they are joyned to the second joint of the Fingers, and with the Perforans bend the Fingers.

*Periamma*, a Medicine which being tied about the Neck, is believ'd to expel Diseases, especially the Plague.

*Periaptum*, vid. *Periamma*.

*Pericardium*, a Membrane which surrounds the whole Substance of the Heart, and contains a Liquor in it to refrigerate the Heart.

*Pericarpium*, the Husk of the Seed.

*Pericholus*, very Cholerick.

*Periclymenum*, is *Caprifolium*.

*Pericranium*, a Membrane which infolds the Scull.

*Perinæum*, the ligamentous Seam betwixt the Cod and the Fundament.

*Periniſtides*, Pustles, Tubercles, like Wheales.

*Periodus Morborum*, the space betwixt the coming of Fits of Sickness in intermitting Diseases.

*Periodus Sanguinis*, a continued Circulation of the Blood through the Body, which is thus. The Blood is carried out of the Arteries by Fibres, either of the Flesh or of the Entrails, or the membranous parts,

to the Mouths of the greater Veins. Now we say that those Fibres are terminated at the Mouths of the Veins, and implanted in them, as we see many other little Channels in the Veins; so the Blood passing through these out of the Arteries, is presently sent to the Veins, that it may be carried back again to the right Ventricle of the Heart; and thence by an arterious Vein to the Lungs: In which, after the Blood has been accended by some nitrous Particles, breathed in thither by the Air, it goes into the venious Artery, thence into the left Ventricle of the Heart; which again empties itself into the *Aorta* or great Artery; so that the Body may be nourished and enliven'd, it goes into every part of it.

*Periosteum*, a thin Membrane that incloses immediately the Bones, except a few.

*Peripheria*, the Circumference of the Body, or any Entrail thereof.

*Periploca orapocymum*, Dogs-Bane, is a sort of *Convolvula*.

*Periphimosis*, vid. *Phimosis*.

*Peripneumonia*, an Inflammation of the Lungs, accompanied with a sharp Fever, hard Breathing, a Cough, and an heavy pain.

*Periscyphysus* & *Periscyphismus*, a sort of Chyrurgical Section in the forepart of the Head to the Scull.



*Perististole*, the time of Rest between the Contraction and Dilation of the Heart.

*Peristalticus Motus*, a Crawling as it were of the Entrails, whereby the Excrements are voided. Also the Motion of the Vessels whereby Humours, as Water, Chyle, the Blood, &c. ascend and descend.

*Peristromata*, the sick Man's Bed-clothes; also the Tunicks about the Entrails.

*Peristceron*, see *Verbena*.

*Peritonæum*, a Membrane which cloaths the whole Abdomen on the inside, and its Entrails on the outside: It consists of two Tunicks.

*Perittoma*, an Excrement in the Body, left after Digestion: Also the Reliques of Diseases.

*Perizoma*, a sort of Girdle fit for People that are bursten.

*Pernio*, a preternatural Swelling, caus'd by the Winter Cold, especially in the Hands and Feet, which at last break out.

*Perona*, also called *Fibula*, because it joyns the Muscles of the Leg, whence the first and second Muscle in the Leg is called *Peronæus*. It is the less and slenderer Bone, which is fastened outwardly to the greater Bone of the Leg, called *Tibia*.

*Peronæus*, vid. *Perona*.

*Perperacutus*, vid. *Acutus*.

*Persica Malus*, the Peach-Tree.

*Persicaria*, 'tis plainly hot and dry; 'tis chiefly used outwardly in wounds, hard Swell-

ings, and old Sores, the Water of Arsmarts, for that is the English name of it; is of great use in the Stone of the Kidnies or Bladder, a draught of it being taken every morning, for two or three Months together; a country Gentleman us'd a whole load of this herb in a Year, to make the Water wherewith, he cured many of the Stone, the Root or Seed put into an aching tooth takes off the pain, there is scarce any thing that more effectually drives away flies, for whatever wounds or ulcers Cattel have, if they are anointed with the juice of Arsmart, the flies will not come near though it be the heat of Summer.

*Persicus ignis*, see *Anthrax*, or *Carbunculus*.

*Persolata*, is *bardana*.

*Personata*, and *Personatia* is *lappa* or *bardana*.

*Perspiratio*, the same with *Diaphoresis*.

*Persultatio*, the same with *Diapedosis*.

*Pervigilium*, the same with *Agrypnia*.

*Pervinca*, *Vinca*.

*Pes* the foot, 'tis taken largely for the thigh, leg and foot.

*Pes anserinus*, Goose foot, is a sort of *Atriplex*.

*Pes columbinus*, Doves foot, 'tis a sort of *geranium*.

*Pes cornicis*, see *coronopus*.

*Pes leonis*, the same as *alchimilla*.

*Pes leporis*, see *lagopus*.



*Pessarium*, an oblong Medicine, which being made like the middle Finger, is thrust up into the neck of the Womb, and is good against several Diseases incident to it.

*Pessulus*, the same.

*Pessus*, the same.

*Pestis*, the Plague, an epidemick contagious Disease, arising from a poysonous and too much exalted Nitre in the Air; which secretly takes a Man, extinguishing the Spirits, clods the Blood, deads the sound parts, and is accompanied with Botches, Boils, and a train of other dreadful Symptoms.

*Pestaloides*, a sort of Urine which seems to have little Leaves or Scales in it.

*Petale*, the same with *Sthiriasis*.

*Petechialis*, a malignant Fever, call'd also *Pulicaris*, because it makes the Skin look as tho it were Flea-bitten.

*Petia*, Stuff that certain Physicians Bags are made of.

*Petigo*, vid. *Lichen*.

*Petrolaum*, or *oleum petra*, a Stone Oyl.

*Petroselinum*, Parsly, the Root and Herb expel Wind, and provoke Urine and the Courses; and open obstructions of the Liver and Spleen; and are good in the Dropsie and Jaundice; the Seed is good for the same Diseases, and for an old Cough, and against Poison, the whole Herb outwardly, applied dissolves hard tumours, and dries away Milk, being applied

to the Breasts; take of Parsly Seeds, three drams, of Winter Cherry-Berries number Six, boyl them in a pint of Milk, and make posset-drink; take Six-Ounces at a time sweetned with an Ounce of Syrup of Marsh-Mallows, this is good for the Gravel; Parsly piert called in Latine *Percipier*, Forces Urine violently, and expels Gravel, a Dram of the dried Herb being taken in white Wine, it may be also eaten Raw as a Sallet pickled and eaten in Winter for Sauce, Parsly is a sort of Smallage, it grows among Rocks and Stones, and therefore 'tis called *Petroselinum*.

*Petrosum Os*, the inside of the Bones of the Temples, so called from the Hardness thereof.

*Petum*, is *tabacum*.

*Peucedanum*, Hogs Fennel; Sulphur-Wort, the Ancients attributed many virtues to this Herb, it Expectorates and Evacuates choler, 'tis chiefly used for Diseases of the Breast, a Cough, inflations, for obstructions of the Liver, Spleen and Reins, it provokes Urine, expels Gravel, and 'tis used outwardly for pains in the Head, arising from Catarrh for Tumours, and to cleanse old Ulcers, a conserve made of the Roots is an excellent Pectoral, and good for Hysterick Diseases.

*Paza*, the Maleolus of the Foot.

*Phace*, a Lentile.

*Phacia*, vid. *Lenticula*.

*Phacos*,



*Phacos*, a Spot in the Face like a Nit, whence it is called *Lenticula* and *Lentigo*.

*Phacotos*, a Chyrurgical Instrument.

*Phenomena*, Appearances in the Body.

*Phagadena*, an exulcerate Cancer.

*Phagedænica*, are Medicines that eat down the superfluous Flesh of Ulcers, and their calous Lips. *Phadedenick Water* is a Mixture of Mercury and sublimate and Lime Water, put a Pound of Quick-Lime, into a large earthen Pan, and quench it with seven or eight Pints of Water, after the Lime hath infused Five or Six Hours, and is Sunk to the bottom, pour off the Water by inclination and filtrate it, this is called Lime-Water, to each Pint of this Water, are added Fifteen or Twenty Grains, of sublimate Corrosive in Powder, and the Water presently turns Yellow, they are stirred together a good while in a Glass or Marble Mortar, and this Water is used for cleansing old Ulcers, it eats proud Flesh, and is used likewise in a Gangrene, by adding of Wine to it, sometimes Spirit of Vitriol; the precipitate of the *Phadedenick Water*, being washed and dried, is esteemed by some to be a good Purgative in Venereal Cases; it is given in Pills, for fear of blacking the Teeth. The Dose is from One Grain to Three, it purges upwards and downwards.

*Phalacrofis*, a falling off of the Hair.

*Phalangosis*, a fault of the Eye-lid when there are two rows of Hair, or when the Hair grows inward and offends the Eyes.

*Phalangium*, and *Phalangites*, is a Plant so called, because it is said to cure the biting of a *Tarantula*.

*Phalanx*, the Order and Rank observed in the Finger-Bones.

*Phalaris*, Canary Seed; 'tis also called *Gramen Tremulum*, quackings Grass.

*Plantasia*, an internal Sense or Imagination, whereby any thing is represented to the Mind, or impressed in it. It seems to be a certain Undulation, or waving of the Animal Spirits in the middle of the Brain, which are afterwards expanded towards its Circumference.

*Phantasma*, the same with *Phantasia*.

*Pharmacum*, any sort of Medicine against a Disease.

*Pharmaceutica*, the same that *Pharmaca*.

*Pharmacia*, an Art of collecting, chusing, and compounding Medicines: The Apothecary's Art.

*Pharmacopæa*, the Doctrine or a Description of things physical in order to cure.

*Pharmacopæus*, a Man that understands to make up Medicines.

*Pharmacochimia*, is that part of Chymistry, which only treats of the Preparation of Medicines

Medicines, for the recovery or preservation of Health.

*Pharmacopola*, is he that sells Medicines.

*Pharyngætrum*, sometimes used for the *Pharynx*, sometimes for the Bone *Hycides*.

*Pharyngotomia*, vid. *Laryngotomia*.

*Phaseolus*, Kidney-Beans; they provoke Urine, and they are good for the Gravel. A Dram of the Powder of them, being taken in White-wine, they are of an easie Digestion, and excite Venery.

*Pharynx*, the upper part of the Gullet, consisting of Three pair of Muscles.

*Phegaphyrum*, the same as *Fagopyrum*, Buck-wheat Brank or Crop; 'tis used for Bread among Poor People, 'tis also good to fat Chicking, they draw an Oyl from it in *Holland*.

*Phegus*, the same as *Fagus*.

*Phellandrium*, a Water Plant like Hemlock.

*Phellorjs*, the Cork-Tree, the Bark of it rubed in hot Water, stops a Flux of Blood, the Ashes of it do the same, it grows in *Spain* and some other Places.

*Phellos*, the same as *Suber*.

*Phiala* a Viol.

*Philadelphus*, is *Aparine*.

*Philanthropas*, is *Aparine*.

*Phyliatros*, a Lover of Physick.

*Philipendula*, the same as *Filipendula*.

*Phillyrea*, Mock-privet the Leaves are astringent, and a Decoction of them cures Ulcers of

the Mouth, and being taken inwardly, it provokes Urine, and the Courses.

*Philochymicus*, a Lover of Chymistry.

*Phylonium*, an opiate Medicine.

*Philtrum*, the hollow dividing the upper Lip; also a Love-cup.

*Phymosis*, the same that *Paraphimosis*, also the Inversion of the Eye-lids through an Inflammation.

*Phleborrhagia*, the breaking of a Vein.

*Phlebotomia*, opening of a Vein.

*Phlebotomus*, the Blood letter; also an Instrument called a Phleme.

*Phlegma*, a slimy Excrement of the Blood, caus'd often by too much nitrous Air: It is likewise a watery distilled Liquor; opposite to Spirituous Liquor; also those Clouds which appear upon distilled Waters. *Hippocrates* uses it often for an Inflammation; It is also the Disease of Hens, called the Pip, and is sometimes taken for a Viscous Excretion.

*Phlegmagoga*, Medicines to drive away the Phlegm.

*Phlegmasia*, an inflammation, Heat or Burning.

*Phlegmatici*, those that are much troubled with Phlegm.

*Phlegmone*, a Tumor of the Blood in the Flesh or Muscles, causing Heat, Redness, Beating and Pain.

*Phlegmonodes*, an Inflammation like the former

*Phlogium*



*Phlogium*, a sort of Violet.  
*Phlogosis*, the same that *Phlegmone*.

*Phlogmos*, is *Verbascum*.

*Phlyctæna*, a Pimple in the Skin; also a little Ulcer in the corneous Tunick of the Eye.

*Phlyctenodes*, hot watery Pustules, like the former.

*Phlysis*, the same with *Phlyctæna*.

*Phlysiacium*, the same with *Phlyctæna*.

*Phoenicus Morbus*, the same with *Elephantiasis*.

*Phenygmus*, a Medicine that makes the Skin red.

*Phœnix*, the Date-Tree or Palm-Tree.

*Phosphorus*, a Stone that gives light in the Night.

*Phragmites arundo*, a Reed so called.

*Phrenes*, vid. *Diaphragma*.

*Phrenesis*, the same with *Phrenitis*.

*Phrentiasis*, the same.

*Phrenetici Nervi*, are those which belong to the Midriff.

*Phrenetis*, a Dotage with a continual Fever, often accompanied with Madness and Anger proceeding from too much Heat in the Animal Spirits, not from the Inflammation of the Brain, as the Ancients thought. *Willis* thus defines it, namely, an Inflammation of the whole sensitive Soul and Animal Spirits.

*Phrice*, the same with *Horror*.

*Phricodes*, a dreadful Fever, whereby besides the Heat, Men fancy terrible things.

*Phtharticum*, a corrupting Medicine.

*Phtheirostemon*, is *Staphys agria*, so called because the Seed of it kills Lice.

*Phora*, a sort of *Napellus*.

*Phthiriasis*, the lousie Disease; also a skaly Scab on the Eye brows.

*Phthisicus*; a Man in a Consumption.

*Phthisis*, a Consumption of the whole Body, rising from an Ulcer in the Lungs, accompanied with a slow continued Fever, smelling Breath, and a Cough.

*Phew*, or *Phy*, is *Valerina*.

*Phthoe*, the same as *Phthyfis*.

*Phygethlon*, a Swelling proceeding from an Inflammation of the Glandules, wherein Nature expels something; as in the Plague about the Groins.

*Phylacterium*, a sort of Amulet, for the cure of Venomous Diseases.

*Phyllitis*, Harts-Tongue; 'tis chiefly used in swellings of the Spleen, for the Flux of the Belly, and for spitting of Blood; outwardly applied it cleanses Wounds, and Ulcers, the Powder of it is of excellent use, for the palpitation of the Heart, for Mother-fits and Convulsions; being taking in small-Beer, or Posset Drink; a conserve of the green Leaves is also used for the same purpose.

*Phyllum*, is *Mercurialis*.

*Phyma*; a Swelling: There are Five sorts, *Verruca*, *Calli*, *Vari*, *Favunculi*, & *Hydroa*, or  
R Desuda.

*Dejudationes.* Of which in their place. Others reckon it a Tumor in the Glandules only, which quickly suppurates.

*Phymatodes*, like the former.

*Physalis*, *Lupulus*.

*Physalos*, is *Pufo*.

*Physema*, an Inflammation in any part of the Body, as a Tympany; also the Rosin of the Pine.

*Physes*, the same.

*Physiognomica*, Signs whereby we conjecture something by the Countenance.

*Physiognomia*, the Art of knowing Natures.

*Physiologia*, a part of Physick, that teaches the Constitution of the Body, so far as it is sound.

*Physis*, Nature.

*Physocèle*, vid. *Pneumatocèle*.

*Physodes*, that which is very flatulent.

*Phyteuma*, a sort of *Linaria*.

*Phytologia*, the Knowledge of Vegetables and Plants.

*Pia Mater*, vid. *Mater tenuis*.

*Pica*, vid. *Citta*.

*Picatio*, vid. *Ropacismus*.

*Picea*, a sort of *Abies*.

*Picra*, vid. *Hiero picra*.

*Picris*, is *Cichoreum*.

*Pichrocholus*, a Man troubled with a black Bile.

*Piestrum*, a Chyrurgical Instrument to beat in pieces the Bones of the Head, in extracting a dead Child; 'Tis called also, *Piefforum*, *Contusorium*, *Embryothlastes*.

*Pigritia*, Slothfulness.

*Pila*, a sort of Morter.

*Pilaris Morbus*, the same with *Phalangosis* and *Trichiasis*.

*Pilula*, a solid Medicine, made like a little Ball of Powder, Gums, Extracts, &c. mixed with a glutinous Liquor.

*Pili*, the Hairs, they are round, oblong, slender Bones, consisting of much Sulphur and Earth and of different Colours, according to the difference of the Constitution: They grow out at the Pores of the Skin, that the Vapours may more easily exhale through them, as through so many little Tubes or Pipes. I have discovered through my Microscope, several little Knots or Valves in them.

*Pilosella*, Mouse-ear; 'tis very astringent, drying and vulnerary, wherefore 'tis used successfully in Wound-Drinks, Plasters and Ointments; it cures Dysenteries, and other Fluxes of the Belly, and stops Vomiting, and cures Childrens Ruptures, and is excellent in the Stone, some commend it for the jaundice, and swellings of the Spleen, and at the beginning of a Dropsie, 'tis also commended for the Chin-Cough.

*Pilula de Agarico*, they are good for purging the Breast and Lungs.

*Pilula Aggregativa*, a general purging Pill.

*Pilula aloepanguine*, they purge the Head, and cleanse the Stomach, and procure an Appetite.

*Pilula.*



*Pilula Aurea*, they purge the Head, expel Wind, and are good in a Dropsie.

*Pilula Cochiae majores*, they Purge the Head, Breast and Stomach.

*Pilula Cochiae Minores*, they purge Water powerfully.

*Pilula de Cinoglossa*, they are good for Rheums, and tickling Coughs, and cause Sleep.

*Pilula ex Duobus*, they purge very strongly, and therefore are to be used only in strong Bodies, they purge the Head, are good in the Pox, and running of the Reins.

*Pilula Fœtida*, they are peculiarly proper for Womens Obstructions.

*Pilula de Hermodactylis*, Pills of Hermodactiles, they are a proper Purge for the Gout, and Pains of the Joints.

*Pilula de Hiera cum Agarico*, Pills of Hiera, with Agarick.

*Pilula Imperiales*, Imperial Pills; they Purge gently, cleanse the Stomach, and stop Vomiting.

*Pilula de Lapide Lazuli*, they are peculiarly proper for mad and melancholy People, the Itch, Leprosie and the like.

*Pilula Macri*, they are good for the Stomach and Breast.

*Pilula Mastichina*, Pills of Mastich; they strengthen the Head, and strengthen and cleanse the Stomach.

*Pilula Rudii*, they are a general Purge.

*Pilula de Ruffi*, they help Digestion and are good in surfeits.

*Pilula Stomachica cum Gummi*, the Stomach Pill; they open Obstructious, cleanse the Lungs, and strengthens the Stomach.

*Pilula e Styrace*, they are used for Coughs and Catarrhs.

*Pilula de Succino*, Pills of Amber; they Purge the Head and Womb.

*Pilula Tartaria*, Pills of Tartar, they are good in Melancholy, and for Diseases of the Skin.

*Pilum*, the same with *Pisillum*.

*Pimpinella*, Pimpernel; 'tis moderately hot and dry, 'tis counted Vulnery, and is useful inwardly and outwardly, it does much good in the Plague, being boyl'd in Wine: But the Sick must go to Bed, and must be well covered, as soon as he has Drank a moderate Draught of it, that he may Sweat. A Woman cured many that were troubled with a Pin, and Web in their Eyes, with the distilled Water of it. In a Consumption, and for purulent Spitting, let the sick Drink every Day, Morning and Evening, Twelve Spoonfuls of the distilled Water, mixt with an equal quantity of red Cows Milk, sweetned with fine Sugar; 'tis frequently used for the Gripes, of New born Children, it also moves the Courses. *Willis* commends the Decoction of it, as a Specifick for Madnes.

*Pinealis Glandula*, vid. *Conarium*.

*Pinguedo*, vid. *Adeps*.

*Pinna Auris*, the upper and broader part of the Ear called the Wing.

*Pinna nasi*, see *Alæ*.

*Pinus*, the Pine Tree ; the Bark and Leaves, cool and bind; wherefore they are good in Dysenteries, and Fluxes of the Courses ; a Decoction or infusion of the tops in Beer, or some other proper Liquor, is reckoned very good for the Stone of the Kidnies, and Bladder, and for the Scurvy, and Diseases of the Breasts, the Nuts have a delicate Taste and are good for Consumptions, and Coughs, and for heat of Urine, and they increase Milk.

*Piper*, Pepper ; round black Pepper, grows in most of the Provinces of *India*, especially *Malacca Java*, and *Sumatra*, there is so much of in these Places, that it serves the whole World; the Plant is so weak, that it cannot stand by it self, and if it has no Tree to clime upon, it falls upon the Ground like Hops. White round Pepper, grows upon the same Plant, as there is no difference betwixt the Vines, that bring white and red Grapes. All sorts of Pepper, heat, provoke Urine, Concoction, and Discuss being taken inwardly, it takes off the Gripes, it draws Flegm from the Head, being chewed with Raisons, and excites Appetite, mixt with Pitch, it discusses Kings-evil-swelling, and is good for cold and crude Stomachs, there is great difference betwixt taking

of it whole, and in Powder, for the Powder causes the Hickcup, and inflames the Bowels ; they therefore that take it to help their Stomachs, should swallow it whole, it is used outwardly in Gargarisms, the Oyl of Pepper outwardly used, is an excellent Remedy for the Palsie ; Pepper asswages the swelling of the *Uvula*, and is good for cold Diseases ; mixt with Honey, 'tis good for a Quinsie.

*Piperitis*, Pepper-wort ; the Leaf is Acrid and Hot ; the Herb bruised and applied, cures the Hipp-Gout, boiled in Beer, it hastens Delivery, and is commended for a Leprosie.

*Piso*, the same as *Mortarium*.

*P.sasphaltus*, is *Bitumen Judaicum*.

*Pistatia*, and *Pistacium*, Pistach-Tree ; the Nuts are very grateful to the Stomach, whether they are eaten, or drunk in Wine, they do good for the biting of Beasts ; they are bitterish, they open obstructions, especially of the Liver, and also of the Breast and Lungs ; they are reckoned very nutritive, and provocative to Venery, for which Reason they are frequently used with other Restauratives, by the *Spanish*, *Italian*, and *French* Physicians, and they so much depend upon them, that they scarce make any strengthening Medicine without them : Oyl of Pistach Nuts, eases inward Pains, that proceed from viscid Flegm and Wind ; tis also

useful



useful in Convulsions, and the Palsie.

*Pistolochia*, is *Aristolochia*.

\* *Pisum*, Pease, the fresh and tender are the best, they beget good Nourishment, and they are eaten as Beans, but they are different in this, that Pease are not so Windy or absterfivè, and therefore are not so easily evacuated out of the Body, but Beets boil'd with them, loosen the Belly; the fresh or green Pease, are very pleasant to the Taste, stir up the Appetite, cleanse the Breast, cures Coughs, and are good for an Asthma, and all the Diseases of the Breast, but all sorts of Pease are Windy, and therefore are injurious to all that have Windy Stomachs, and are troubled with Spleen, Wind. Raw Green-Pease, are good for the Scurvy.

*Pittacium*, a little Cloth spread with a Medicine applied to the part affected.

*Pituita*, vid. *Phlegma*.

*Pituitaria Glandula*, vid. *Glandula pituitaria*.

*Pituitaria*, is *Staphys agria*.

*Pityriasis*, vid. *Furfuratio*.

*Pityriodes*, a settling in the Urine like Bran.

*Pitys*, is *Pinus*.

*Pityusa*, is *Esula*.

*Piso*, the same with *Mortarium*.

*Pissasphaltus*, native or factitious: The Native seems to be *Asphaltus*: The Factitious is a Mixture of Pitch and Bitumen.

*Pisseleon*, see *Pix*.

*Pistillum*, a Pestle.

*Pix*, Pitch.

*Pix Græca*, is *Colophonia*.

*Placenta Uterina*, a red Substance, like the Liver, full of Glandulous Kernels: It has an Artery and a Vein from the Navel-string, and perhaps lymphatick Vessels from the neighbouring parts; it outwardly sticks to the Womb, to either side indifferently, yet more commonly to the middle: Within it is covered with the *Chorrium*. It has its nourishing Moisture from the Porosities of the Womb, (as it happens with the *Papillæ* of the Guts which drink in the Chyle, and communicate it to the milky Vessels) which through the Navel-vein feeds the Young. The superfluous part whereof the Arteries lodge in the *Amnion*, that the Young may be nourished by its Mouth. The *Placenta*, together with the Membranes, is expelled after the Birth, and are called *Secundinæ*, *Secundines*.

*Pladarosis*, little soft Tumors which grow under the Eye-lids.

*Planetica Arthritis*, the same as *Arthritis vaga*.

*Planta* a Plant.

*Planta Noctis*, vid. *Sudamina & Hydroa*.

*Planta pedis*, the Sole of the Foot.

*Plantago*, Plantain, 'tis a Vulnerary Herb, 'tis used in Fluxes of the Belly, for Spitting of Blood, running of the Rains in voluntary Urine, and for immoderate Fluxes of the Courses;

R 2 'tis

tis outwardly used to cleanse and heal wounds and Ulcers, the juice by it self, or mixt with the juice of Lemon is an excellent diuretick, half a Dram of the Seeds taken daily in broth, or in an egg, is good to prevent miscarriage.

*Plantaris musculus*, covers al the Sole of the Foot; its Office is to extend backward.

*Plastica Virtus*, that which can form or fashion any thing: It's an old Saying, and a sure Refuge of Ignorance, for what the Ancients could not explain, they called a plastick Virtue.

*Platanaria*, red Grass.

*Platanus*, the Plane-Tree, the tender Leaves boyld in Vinegar, has been formerly used for pains of the Teeth, but now a days, neither the Leaves nor the Bark are used in Physick.

*Platysma*, a broad Linnen-cloth put upon Sores.

*Platysma Myodes*, vid. *Myodes*, *Plestrum*, vid. *Cion*.

*Plenitudo*, when a Man has too much Blood: The same that *Plethora*.

*Pleres Archonticum*, a Cephalick Powder.

*Plerorica*, Medicines that breed Flesh and fill up Wounds.

*Plethora*, when there's more good Blood than's requisite. It happens either to the Vessels, when they are stretcht out and cannot hold all; or to the Strength, for sometimes tho the Vessels be not over full, the Strength is over-loaded.

*Plethoricus*, a Man troubled with a *Plethora*.

*Pleura*, a Membrane that incloses the Breasts and its Entrails.

*Pleuritis*, a Pleurisie, an Inflammation of the Membrane *Pleura*, and the intercostal Muscles, attended with a continual Fever and Sitches in the Side, difficulty of Breathing, and sometimes spitting Blood, and it's either a true Pleurisie, this which we have described, or a bastard Pleurisie.

*Pleuritis Notha*, a bastard Pleurisie, that differs in some things from the other.

*Pleurororthopnoea*, a Diseases of the Side, wherein the Sick can't breath unless he sits upright.

*Plexus chorroides*, seems to hang over the pineal Glandule, as it were over a Button. It is an admirable Contexture of small Arteries in the Brain like a Net.

*Plexus nervosus*, when two or three Nerves meet together and jut out.

*Plexus reticularis*, vid. *Chorroides*.

*Plica*, an epidemical Disease in Polonia, when their Hairs grow together like a Cow's Tail: Besides, they are crook'd-back'd, have loose Joynts, it wrenches their Limbs and loosens them, breeds Lice, with other Symptoms.

*Pleumaceola*, vid. *Splenica*.

*Plumbago*, the same with *Molybdena*.

*Plumbago*, is *Perficaria*.

*Pneumatocoele*, a windy Rupture when the Skin of the



the Cods is distended with Wind.

*Pneumatodes*, a short Breathing.

*Pneumatosis*, the Generation of Animal Spirits, which is performed in the baky Substance of the Brain; the little Arteries there are emptied, and the Spirits distil, which after they are come as far as the middle of the Brain, they actuate and invigorate all the Nerves.

*Pneumatomphalus*, a Swelling in the Navel, got by Wind.

*Pneumon*, the Lungs.

*Pnigalium*, vid. *Epialtes*.

*Pnigmus*, Strangling or Choaking.

*Podagra*, vid. *Arthritis*, the Gout in the Feet.

*Podagra dentium*, is *Odontalgia*.

*Podagra lini*, is *Cuscuta*.

*Podex*, the same with *Anus*.

*Poenium*, Peony.

*Polemonium*, wild Sage.

*Pollex*, see *Digitus*.

*Polium*, Pole, it provokes Urine, and the Courses; 'tis good for a Dropsie, and the Biting of Venomous Creatures, 'tis an Ingredient in Treacle and Mithridate, *Sylvius* commends it much for the falling-sickness, because it abounds with a Volatile Salt.

*Pollutio nocturna*, an involuntary Pollution in the Night,

*Polyacanthus*, a sort of *Carduus*.

*Polyanthemum*, a Plant with many Flowers.

*Polycreston*, a Medicine fit for many Diseases.

*Policronius*, a Disease that holds a Man many Years or Months.

*Polygalactos*, those that abound with Milk.

*Polygala*, Milk-wort, an Handfull of it, infused in Wine all Night, Purges Choler by Stool very much.

*Poligalum*, the same as *Polygala*.

*Polygonatum*, Solomons-Seal; 'tis astringent and Vulnerary, it stops all Fluxes, it Cements broken Bones, and the Root boyld in Wine drunk, is excellent for Contusions and Ruptures, used outwardly it takes off Spots, and whitens the Skin. Fourteen of Fifteen of the Berries, Purge Flegm upwards and downwards; for the Whites take candied Roots of Solomons-seal, and it is an excellent Remedy; 'tis also counted good for the falling-sickness.

*Poligonum*, Knot-Grass; 'tis vulnerary, drying, and astringent, and is chiefly used for stopping all Fluxes, outwardly 'tis used for Wounds and Ulcers, and for Inflammations of the Eyes. A Person that vomited Blood, and had used other Medicines in Vain, was much reliev'd by the Juice of this Herb, in a little Styptick Wine.

*Polygophora*, Drinks or Wines full of excellent Spirits.

*Polymorphum* os, the same with *Os Spenoides*, and *Cuboides*.

*Polyneuron*, is *Arnoglossum*.

*Polypodium*, Polypody ; the Root is reckoned among purging Medicines but it purges very gently ; 'tis very proper in Obstructions of the mesentery, Liver, and Spleen, for the Scurvy, and hypochondriack Diseases ; 'tis generally used in Decoctions, with other purging Medicines.

*Polypus*, a Swelling in the hollow of the Nostrils, and is twofold, either like a Tent, and goes by the general name of *Sarcoma*, or such a one that has a great many distinct Branches or Feet which extend either to the outside of the Nose, or the inside of the Mouth : Their Colour is White, oftentimes reddish, and sometimes Black and Livid. Excrescencies of this nature happen not only in the Nostrils, but sometimes in the Heart and Cavities of the thicker Membrane of the Brain.

*Polysarcia*, Corpulency.

*Polyphagia*, the taking much Aliment.

*Polypharmacum*, the same with *Polychrestum*.

*Polypodes*, Sows, Hog-lice.

*Polyspastum*, a Machine for reducing Joynts.

*Polyspermus*, abounding Seed.

*Polytricum*, is *Capillus veneris*.

*Polytrophia*, much Nourishment.

*Pomambra*, a musk-ball.

*Pomatum*, Ointment made of Apples, it has a pleasant smell.

*Pompholia*, fine Sparkles, which

stick to the lower part of the Furnace, whilst they are making Brass.

*Pompholigodes*, Urine with many Bubbles upon it, which are frequent if the Body be puffed up or pained.

*Pomum Adami*, a Protuberance in the foreside of the Throat ; so called, because 'tis commonly thought a piece of the Apple stuck in his Throat as part of his Punishment ; and hence derived to his Posterity.

*Pomum adami*, a sort of Orange.

*Pomum*, an Apple.

*Pomum Amoris*, and *Pomum Aureum*, so called for its fair and lovely Aspect.

*Pomum odoreferum*, the same as *Pomambra*,

*Pondo*, a Pound-weight. *John Rhodius* writes, That of all the Roman Weights and Measures, a Pound was the chief, and Standard of the rest.

*Pons varolii*, certain globous Processes of the *Cerebellum*, call'd so by reason *Varolius* who first found them.

*Ponticum absinthium*, Roman Worm-wood ; 'tis very good for a Dropsie. *Matthiolus* says, he has known some that have been given over in a Dropsie, recover'd by the use of this Herb.

*Poples*, the Articulation, where by the Thigh is joyn'd to the Tibia.

*Popliteus Musculus*, one of those whereby the Tibia is mov'd.

*Populago*, is *Tussilago*.

*Populeum*,



*Populeum*, the name of an Ointment, made of Poplar Buds, &c.

*Popularis morbus*, the same as *Epidemius*.

*Populus* or *Farfarus*, the Poplar-Tree, or Asp-Tree; the Bark of Poplar, especially of the white Poplar, is used inward and outwardly for the Hip-Gout, for the Strangury and burns; Women use the Buds of black Poplar, to beautifie and thicken their Hair, they are good also to ease the Pain, the Ointment is good for hot swellings, to ease the Pain of them, and being applied to the Nostrils and Temples, it disposies to Sleep.

*Porcello*, Millepedes.

*Poplitea Vena*, a Vein that consists of a double crural Branch, which being covered with Skin, reaches down the Back of the Leg, even to the Heel.

*Pori*, Pores, little unperceptible Holes in the Skin, through which Sweat and other Vaporous Effluvioms perspire through the Body.

*Porocela*, a Rupture proceeding from callous Matter, or the Stone.

*Poromphalus*, a brawny piece of Flesh, or a Stone protuberant in the Navel.

*Porosis*, the Breeding of callous Matter.

*Porotica*, Medicines which by drying, thickning, and astringent Qualities, turn part of the Nourishment into brawny callous Matter.

*Porphrites*, a Pophryi-Stone used to Grind upon.

*Porracea Bilis*, see *Bilis*.

*Porrum*, a Lecke; the best sort is that which grows in marshy Places, and is small, they provoke Urine and the Courses, and cleanse the Lungs, and the Stomach; cure a Cough, shortness of Breath, and an Asthma, clear the Voice, and make Women fruitful, but being eaten raw, they are Windy, offend the Head, cause frightful Dreams, offend the Stomach, and are injurious to such as have Ulcers of the Reins and Bladder, and corrupt the Gums.

*Porrus*, a sort of Wart.

*Porus biliaris*, or *Hepaticus*, a Channel which transmits the Bile from the Liver, by the common *Ductus* or Passage into the Gut *Duodenum*, which Bile is segregated in the Liver, by the Intervention of some small Glandules.

*Porrigo*, vid. *Furfuratio*.

*Porta Vena*, vid. *Vena*.

*Portulaca*, Purslain, 'tis cold and moist, provokes Appetite, cures heat of Urine, and the running of the Reins; the Juice mixt with Oyl of Roses, cures Burns and Inflammations, it is eaten with good success, by such as are troubled with the Bloody-Flux, and immoderate Flux of the Courses, and is an excellent Remedy, for the heat of the Stomach; it cures a Cough, and shortness of Breath, but being eaten too often, it weakens the Stomach, offends the Sight, and takes

takes away the Appetite ; 'tis therefore best to eat it, with hot Herbs, as Onions, Rocket, Taragon, and the like : But Young and Sanguine Men may eat it alone, the Garden Puslain is the best.

*Posca*, vid. *Oxycratum*.

*Possetum*, Posset-Drink.

*Postbrachiale*, vid. *Metacarpus*.

*Potamogeton*, Pond-Weed.

*Potentilla*, is *Argentina*.

*Poterium*, a sort of *Carduus*.

*Potio*, vid. *Hauftus*.

*Præcipitatio*, a certain Subsidings and Revivissence of very small Particles dissolved in a convenient Liquor, by the Infusion of another Liquor.

*Præcordia*, all the Entrails in the Chest or Thorax.

*Præfocatio Uterina*, vid. *Hysterica passio*.

*Præparantia Med.* vid. *Digerentia*.

*Præparantia vasa*, the preparing Vessels, are Veins and Arteries which go to the Testicles and Epididymes ( which see ; ) so called by the Ancients, thinking that they prepared the Seed : The Vein has several Branches and *Anastomoses* : The Artery goes streight on, but for two, or at the most, three divisions or Branches.

*Præputium*, the fore-Skin, also the Prominency of the *Clytoris*.

*Præsepia*, the Holes of either Jaw, wherein are contained the Teeth.

*Præservatoria Indicatio*, a way whereby we prevent Diseases.

*Præsidium*, a Remedy.

*Præt. na.* and *p. n.* signifie preternatural.

*Præssina Bilis*, see *Bilis*.

*Præssum*, is *Porrum*.

*Præsum* and *Præssum*, is *Marubium*.

*Pregma*, vid. *Bregma*.

*Prehensio*, is *Catalepsis*.

*Presbitia*, a Dimness of Sight in things nigh at hand, tho a Man see tolerably well, things at a distance : Usual with Old Men.

*Priapismus*, a continual Erection of the Yard without Lust : Also the Yard it self.

*Primores Dentes*, the fore-Teeth, wherewith we chew our Meat and we shew in laughing.

*Primula veris*, Prim-Rose, tis hot and dry, and of an astringent Taste ; 'tis very good for flegmatick Diseases, and for Fluxes of the Belly, and to strengthen the Stomach.

*Primula veris flore rubo*, or *Paralysis minor*, Cowslips, 'tis common in Pastures and Flowers. In April the Leaves and Flowers are used amongst Pot Herbs, and in Sallets, and are very agreeable to the Head and Nerves, they are used in Apoplexies, Palsies, and Pains in the Joints ; the Juice of the Flowers, takes off Spots and wrinkles from the Face, and other Vices of the Skin ; the Water of the Flowers, the Conserve and the Syrup are Anodine, and gently provoke Sleep, and are very proper Medicines for weak People



ple, Juice of the Leaves and Flowers, mixt with an equal quantity of red Cows Milk, cured an inveterate Head-ach, when other Medicines would do no good ; a Decoction of the Roots, of common Primrose, taken in Posset-drink, is an present Remedy for Giddiness ; Vinegar impregnated with the Roots, and drawn up the nostrils, wonderfully eases the Tooth-ach.

*Principes dies*, vid. *Critici dies*.

*Principia*, vid. *Elementa*.

*Probole*, vid. *Apophysis*.

*Procatarctica*, the Pre-existent Cause of a Disease, which co-operates with others that are subsequent ; whether it be external or internal, as Anger or Heat in the Air, which beget ill Juice in the Blood, and cause a Fever.

*Procatarxis*, the same.

*Processus*, vid. *Apophysis*.

*Processus Peritonæi*, two oblong Pipes or Channels, reaching to the Skin of the Cods, through the Holes of the Tendons of the oblique and transverse Muscles, in which Productions, or *Didymi*, as the Ancients call'd them, the seminary Vessels descend and return towards the Stones : They grow under, and cover them.

*Processus ciliares*, certain muscular Fringes in the Eye, where by the Pupil of it is dilated and contracted.

*Processus chymici*, whole chymical Operations.

*Procidentia Ani*, a falling of the Gut *Rectum*, by reason of too much looseness through the Fundament.

*Procidentia uteri*, a relaxing of the Inner Tunick of the *Vagina* of the Womb, which falls through the Privities, and was cut off by Physicians : Formerly and even still some think the Womb may fall down, but the Ligaments of the Womb hinder any such fall.

*Procondyli*, the Bones of the Fingers next the back of the Hand.

*Prodromus*, a Disease that comes before a greater, as the straitness of the Breast predicts a Consumption, or the Rickets.

*Productio*, vid. *Apophysis*.

*Proegumena*, an antecedent internal Cause of a Disease in the Body occasioned by another, and so causing a Disease, that if it be taking away, the Disease may still continue ; as a *Plethora*, or ill Juice in the Blood, produced by an ill way of Diet, whence proceeds an Obstruction of Vessels and Passages, and a Constipation of the Entrails.

*Profundus Musculus*, the same with *Perforans Musculus*.

*Prognosis & Signa prognostica*, Signs whereby we know what will become of the Patient.

*Projectura*, vid. *Apophysis*.

*Prolabia*, the outermost prominent parts of the Lips.

*Prolapsus Uteri*, vid. *uteri prolapsus*.

*Prolepticus*, a Disease always anticipating; so as if the Ague come to day at four of the Clock, then to morrow one hour sooner and so on.

*Pronatores Musculi*, one is round, the other four square, both move the *Radius*.

*Prophasis*, a Fore-knowledge in Diseases; also an Occasion or antecedent Cause.

*Prophylactica*, a part of that part of Physick called *Hygieina* (or what respects the Preservation of Health) which gives notice of future, but imminent Diseases.

*Prophylaxis*, the same.

*Propoma*, a Drink made of Wine and Hony, or Sugar.

*Propotisma*, the taking a Dose.

*Proptosis*, the falling down of some part, as of the Eye, the Caul, &c.

*Proxæ os*, see *Basiliare os*.

*Proserpinaca*, is *Polygnum*.

*Prospheomena*, Meats or Medicines taken inwardly.

*Prophysis*, a Coalition, or growing together, as when two Fingers are connected to each other.

*Prostatae Adstantes*, or *Corpora Glandulosa*, two Glandules under the femina Bladders, near the Passage of the Seed, which (as may be guessed) Lubricate the Common Passage of the Seed and Urine, and their moisture is a Vehicle to the seminal Matter, and said to provoke the Titillation in Coition: Their Moisture being conveyed by

certain little Tubes, which terminate in the Passage near where the Seed is ejected, is emitted at the same time with it: The Learned *Bartholine* has observed some such thing in Women.

*Prostethis*, the fore-side of the Breast; also a fleshy part in the Hollows of the Feet and Hands, and betwixt the Fingers.

*Prostesis*, a part of Surgery which fills up what is wanting; as we see in hollow and fistulous Ulcers, fill'd up with Flesh by Chyrurgery.

*Potapathia*, a primary Disease, not caused by another.

*Protuberantia*, vid. *Apophysis*.

*Provocatorii Dies*, see *Critici Dies*, and *Intercalares*.

*Pruna*, see *Carbunculus*.

*Prunella*, is sometimes taken for *Aphthe*, White, Black or Red, sometimes for a Quinsie or the Hungarick Fever.

*Prunella*, Self-heal; 'tis much of the same virtue with *Bugules*, 'tis used outwardly in Wounds, and often in a Quinsie, and other Diseases of the Mouth and Jaws. A Gargarism being made of the Decoction, or the distilled Water of it.

*Prunus*, the Plumb-Tree; there are several kind of Plumbs, the Sowr binds, the sweet move the Belly: The Electuary of Plumbs, called *Electuarium Diaprunum*, it is cooling and moistening, and good in Fevers, is made of Damscenes; the *English* Plumbs both white and black



black, are cooling and astringent, they are good for Fluxes of the Belly, the Flowers are purging, the Gum of them dissolved in Vinegar, cures Tetters. Ropy Wine is cured by putting the Plumbs, into the Vessel, and stirring them well about.

*Prurigo*, see *Scalpurigo*.

*Pruritus*, the Itch, a dry Unevenness of the Skin, caused by Saline fixed Particles, pricking the Skin, and kept in by others more retentive which cannot exhale.

*Psammismus*, a Bath of dry and warm Sand, wherewith the Feet of Men in the Dropsie are dried.

*Psammodea*, sandy and gravelly Matter in the Urine.

*Psammos*, a Gravel which breeds in Mens Bodies, and is voided in Fits of the Stone.

*Pseudodictamnium*, false Dittany.

*Psiloron*, is *Bryonia*.

*Psilothron*, a Medicine where with Hairs are either taken out of the Body, or thinned, if they be extream rough.

*Psoas*, Muscles of the Loins, which proceed from about the two lowermost Vertebres of the *Thorax*, and the three uppermost Vertebres of the Loins or Flank: They defend obliquely upon the *Rotator minor* of the Thigh, and bend the Thigh.

*Psora*, a wild Scab that makes the Skin Scaly.

*Psoriasis*, a dry itching Scab of the Cods, which is often accompanied with an Exulceration.

*Psorica*, Medicines against the Scab.

*Psorophthalmia*, an itching Scab of the Eyes.

*Psyetica*, cooling Medicines.

*Psydracia*, according to *Paulus* and *Alexander*, are little Ulcers of the Skin of the Head, like those which are wont to burn the Skin. *Cellus* says, they are an hard sort of Pustle something whitish, and acute, out of which is squeezed a moist Matter.

*Psydracis*, according to others, are little Pustles or Pimples, which break out upon the Skin, like Bubbles, by reason of the Winter Cold.

*Psylum*, Flea-Bean.

*Psyllothrum*, see *Psilothron*.

*Ptarmica*, or *Sternutatoria*, those things which being endowed with a more piercing Acrimony than the Errhinaceous Medicines, do so extreamly irritate and shrivel up the Membranes of the Brain, that it sends forth the pituitous Humour at the Nostrils in an extraordinary Measure.

*Ptarmica*, Sneez-wort, it Tastes hot and acrid; the Powder of it proves Sneezing, the Root chewed, eases the Pain of the Teeth, by evacuating Flegm; the Herb is mixt with Sallets, to correct cold Herbs.

*Pteris*, the same as *Filex*.

*Pterna*, see *Calx*.

*Pterygium*, the Wing or round Rising of the Nose or Eye, or the Process of the Bone *Sphenoides*, which is like a Wing.

Also

Also a membranous Excrecence above the horny Tunic of the Eye called *Unguis* and *Ungala*, growing for the most part from the inner corner towards the Apple of the Eye, and often obscuring it : Also the *Nympha* of a Womans secret Parrs.

*Pterygoides*, the Processes and Muscles of the Wedg-like Bone.

*Pterystaphylini*, Muscles of the piece of Flesh in the Roof of the Mouth called *Gargareon*, which proceed from the Wing-like Processes, and are terminated in the sides of the *Vuula*, or *Gargareon*.

*Ptylosis*, when the Brims of the Eye-lids being grown thick the Hairs of the Eye-brows fall off.

*Ptyfana*, Ptisan, a Decoction of Barly husked, Liquorish, Raisins.

*Ptyalismus*, a too great Spitting.

*Ptyalon*, Spit, or that Matter which is brought up from the Lungs by Coughing ; for *Saliva* (which we English Spittle) properly signifies the Moisture which is excerned by the *Ductus Salivales*.

*Ptyisma*, see *Ptyalon*.

*Pubes*, the Hair on the Privy parts.

*Pubis os*, or *Pectinis os*, the Share Bone.

*Pudendagra*, the same with *Lues Venerea*.

*Puerpera*, a Woman in Child-bed.

*Pugillus*, an handful of any Herbs. Others interpret it as much as may be taken up with three Fingers.

*Pulegium*, Penny-Royal, tis used to provoke the Courses, and to help Delivery ; 'tis good for Coughs, for the Gripes, the Stone, Jaundice and Dropfie. A Spoonful of the Juice given to Children, is an excellent Remedy for the Chin-Cough, for an hoarseness, : Take Six Ounces of the Decoction, of it sweetened at bed time, the fresh Herb wrapt in a Cloath, and lay'd in a Bed,, drives away Fleas, but it must be renewed once a Week.

*Pulicaria* and *Pulicaris*, the same as *Psyllium*.

*Pulmones*, the Lungs, are Organs of Respiration. The Famous *Malpighius* makes the Substance of the Lungs ( excepting the Nerves, a few Vessels, and the Branches of the Wind-pipe) to be nothing but an Heap of little Bladders, the contexture whereof is so ordered, that there's a Passage into them from the Wind-pipe, and into one another ; till they all open into the Membrane which clothes the Lungs. The use of the Lungs is to breathe withall, and to mix and accend the Blood with the Nitre they suck in.

*Pulmonaria*, the same with *Peripneumonia*.

*Pulmonaria*, a Plant that cures Diseases of the Lungs.



*Pulpa*, the Fleſhy part of Fruits, Roots, or other Bodies, which is extracted by Infuſion or Boyling, and paſſing through a Sive : As the Pulp of *Tamarinds*, *Caffia*, *Althæa*, *Dates*, &c.

*Pilaſatilla*, 'tis a vulnerary Herb ; the diſtilled Water of it, is excellent for cleanſing, and curing Wounds ; the Root of it is much commended by ſome, for a Preſervative, from the Contagion of the Plague, againſt Poyſon, and for biting of Venomous Creatures : Two Drams of it being taken in Wine, is alſo mixt with Antidotes. *Tragus* ſays, that the Root dried provokes Sneezing, and that being chew'd in the Mouth raw, it evacuates Flegm.

*Pulſus*, the Pulse, is the immediate Index of the Heart, by the mediation whereof the Blood is diffuſed through the whole Body, and is differently affected thereby, according to the different Influx of the Animal Spirits ; the Motion whereof is chiefly to be attributed to the circular and direct Fibres. Others affirm it to be the Dilation and Contraction of the Heart and Blood. A Pulse is either Natural or Preternatural ; of the former we have ſpoken already ; the latter is ſuch as is different, according to the different Circumſtances of the Fibres and Animal Spirits, to wit, ſtrong, weak, ſwift, ſlow, equal, unequal, intermittent, &c.

*Pulvilli*, the ſame with *Splenia*.

*Pulvis Radicum ari Compoſitus*, 'tis reckon'd an excellent Powder for the Scurvy, it is ſaid to be good to provoke the Courſes, and to expel malignity.

*Pulvis Echelis cancrorum Compoſitus*, compound Powder of Crabs Claws, it is good to expel Malignity, and to revive the Spirits ; 'tis commonly called *Gascoigns Powder*.

*Pulvis Cardiacus Magiſtralis*, the Cordial Magiſterial Powder ; it is good for malignant and peſtilential Diſeaſes ; it ſtops Fluxes, is Cordial, cures Melancholy, and revives the Spirits.

*Pulvis Haly*, it is good for heat of Urine, a Pleuriſy, Ulcers of the Lungs, and is excellent for Coughs and Catarrhs.

*Pulvis Thuraloës*, it is good to be uſed in Wounds to ſtop Blood.

*Pulvis Senæ compoſitus major*, compound Powder of *Senna*, it is a gentle Purge and expels Wind.

*Pulvis committis warwiſenſis*, the Earl of Warwicks Powder ; it purges Watery Humours, and is good for Rumatifms, Dropſies and the Pox.

*Pulvis*, ſee *Species*.

*Pumex*, the Pumice-ſtone.

*Punctum lachrimale*, ſee *Lachrimale punctum*.

*Punctus ſaliens*, in the growth of an Egg you ſee a little ſpeck, or Cloud as it were, in the innermoſt Tunic of it, called *Amnios*, which growing gradually thicker, acquires a kind of ſlimy Matter, in the middle whereof  
you



you see first this *Punctum saliens* (a little Speck that seems to leap,) afterward the rude Body of an *Embryo*, just like a shapeless kind of Maggot ; which tends every day more and more to perfection.

*Punctura nervorum*, a pricking of the Nerves.

*Puncium malum*, is *Malum granatum*.

*Pupilla* or *Pupala*, the opening the Tunic of the Eye, called *Uvea* or *Choroides* ; it is round in Man, and is wont to be contracted or dilated like a Muscle, according to the different influx of the Animal Spirits.

*Puppis os*, the same with *Os frontis*.

*Pupula*, see *Pupilla*.

*Purgantes aquæ*, purging Waters. There are many purging Waters in *England* ; but the most celebrated are *Barnet*, *North-Hall*, *Aston*, *Cobham*, *Dulwich*, *Ebesham*, and *Stretham*. The mineral Waters, near *Ebesam* in *Surry*, were the first purging Waters that were found out ; they were discovered by a Country-man about the Year 1620. For the first Ten Years, they were only used outwardly, by the neighbouring Country-People to wash Sores. Afterwards the Lord *North* drank them, and soon after *Mary* the Queen-Mother, and others of great Quality. As to the Virtue of the Waters, they increase Appetite, and promote Digestion, and are very agreeable to the Stomach ; they take off Heart

burning, prevent Vomiting, and cure Pains of the Stomach, they are also good for hot hypochondriack Diseases, for the Cholick, Worms, Gravel and Nephritick Pains ; the Waters are also good for a Heat, or suppression of Urine, and for Diseases of the Head, as Head-ach, Giddiness and the like ; for hysterick Diseases, and the wandering Gout, and also the Itch, open Obstructions of the Liver, Spleen, Meseraick Veins, Pancreas the Passages of the Choler, Urine and Womb. *Dulwich* Waters are of the same Virtue with these, only they are thought to purge more strongly ; and the Waters are said to cure Barrenness, for they are furnished with such apt qualifications for Fruitfulness, that they seem designed by nature, as an universal Remedy against Barrenness, from whatsoever cause, it proceed, by Virtue of diverse mineral Impregnations, wherewith Nature, by it powerful Ferments hath endued it : This Water outward-used, is very good for moist Diseases of the Skin, as Leprosie, Itch, Scabs, Pimples, Ringworm and the like ; it also dissolves Tumours, and cures old Ulcers, if the parties ill effected, be washed or bathed therewith, or if the Curd made by boiling Milk therewith be applied ; this Water extinguishes all manner of inward Inflammations, it sweetens sharp Humours, is good for Salt distillations, it helps Scalding Urine, the running of the Reins



Reins, whether simple or virulent, and for other Diseases, which have analogy with these: The time for drinking these Waters, is to be understood, either in reference to the Season of the Year, or to the time of the Day; as to the time of the year, the Summer Months are undoubtedly most proper, though they may be drunk Summer and Winter, Spring or Fall, as there is occasion, but in general, the clearest Weather, ought to be chosen the fittest time in the day, especially in Summer: To drink these Waters, is any time between Sun-rising, and till it be an hour high, or thereabouts, and so you will be sure, to receive it in its strength, but to take it oftner than once a Day, is injurious to Nature, and prejudicial to most Constitutions; as to the Drinking of it cold or warm, the Patient may take it either way, according to his own Mind, as to the quantity of the Water, to be taken at one time, is a thing that cannot possibly be justly appointed, in regard of several Differences of Age, Sex, Strength, and other manifold Circumstances, some may not drink above a Quart, and others may safely drink Two, or Three Quarts, but in general, 'tis best to proceed Daily by degrees, increasing the quantity, till you come to that Dose, as you think, or you shall be advised, is convenient for you; take care you do not over charge

the Stomach, by taking the Waters to hastily: After every Draught or Two of Water, it may be convenient, to take a few Carraway-comfits, Angelica candied or the like; but above all Temperance, in respect of Diet, is to be observed all the time of drinking the Waters, as for the Quality of Meat, let such be used, as may not hinder the effects of the Water, such as be of good nourishment, of easy Digestion, and may pass freely through the Vessels, which serve for its Distribution; good succulent Beef, Mutton, Lamb, Veal, Chickings, Pullets, Partridges, Pheasants, young Rabbits, and the like are to be used, as for Drinks, Beer or Ale, that is not Stale, nor too Small may be used, and such as are accustomed to Wines, may drink White-Wines or Rhenish-Wine; but you are to take notice, that *Ebesham*, *Dulwich*, and such like Waters, are not to be used in some Cases for instance; they are injurious to all Hydropical People, whose Native heat is languid, nor are they proper for Fevers, or Agues, for such as spit Blood, and for the *Cholera Morbus*, nor for the Palsie, if it proceed from a defect of natural Heat and Vigour, but if it proceed from a hot cause, as from drinking Wine, or other spirituous Liquors, the Waters may be safely and successfully used; Women with Child, ought not to drink these Waters, without great Caution, nor such as are

afflicted with a suppression of Urine.

*Purgantia*, Purging Medicines are those, which by reason, of a peculiar Disposition of their parts, irritate the fleshy Fibres of the Ventricle, which become swollen and consequently contracted at the right end, so that the whole Substance of the Stomach is drawn up together and inclined towards the *Pylorus*, whence follows an Excretion downwards.

*Purgatio*, Purging, an Excretory Motion quick and frequent, proceeding from a quick and orderly Contraction of the carneous Fibres of the Stomach and Intestines; whereby the Chyle, and Excrements, and corrupted Humors, either bred or sent there from other parts, are protruded from part to part, till they be quite excluded the Body.

*Purpura febris*, the Purple Fever.

*Pus*, see *Pyon*.

*Pusca*, the same with *Posca*.

*Pustula*, Pimples are Recrements of ill Blood that shoot forth in the Skin, and for want of Perspiration, or too viscous a Matter, stick there and cause an unequal Surface.

*Putrefactio Chymica*, the Dissolution of a concrete Body, by natural Rottenness, in a moist Heat which corrupts the very Substance of it, and penetrates its most intimate Parts.

*Pytrida febris*, see *Synochus*.

*Pyon*, or *Pus*, putrified Blood concocted into white Matter.

*Pycnosis*, see *Pycnotica*.

*Pycnotica*, see *Incrassantia*.

*Pyelos*, see *Choana*.

*Pylorus*, or *Janitor*, the right Orifice of the Ventricle, which sends the Meat out of the Stomach.

*Pyracantha*, is *Oxycantha*.

*Pyosis*, a Collection of *Pus* in any part of the Body.

*Pyramidales Musculi*, are placed in the *Abdomen*, and lye upon the lowest Tendons of the right Muscles. They are not parts of the right Muscles, as *Vesalius* and *Columbus* are of opinion, but distinct, as *Falopius* proves, though with some pertinent, some impertinent Arguments. The peculiar Membrane wherewith they are clothed, and the order of their Fibres, shew them to be different from the right Muscles. They proceed from the external *Os Pubis*, and the higher they climb the narrower they grow, and end about the Navel in the white Seam; sometimes they are wanting, or the left is less than the Right, or the right than the left.

*Pyramidalia*, Vessels which prepare the Seed, of which in their proper place. Also Muscles of the Nostrils and of the *Abdomen* called *Pyramidales*, or of a Pyramidical Figure. Also two Strings of Marrow about the Basis of the oblongated Marrow.

*Pyramis*, see *Canus*.

*Pirenoides processus*, the Tooth of the second Vertebra.

*Pyænus*,



*Pyrenus*, is *Alcohol vini*.

*Pyrethrum*, pellitory of Spain.

*Pyretica*, Medicines that cures Fevers.

*Pyriformes Musculi*, see *Quadrigenimus*.

*Pyrola*, Winter-green ; 'tis an excellent vulnerary Herb, either taken inwardly, or outwardly applied.

*Pyros*, see *Triticum*.

*Pyretologia*, a Description of Fevers : Of which Dr. Willis has writ most accurately.

*Pyrosis*, a burning redness of the Face.

*Pyrotechnia*, the same that *Chimia*.

*Pirotica*, or *Urentia*, Medicines virtually hot, which being applied to Human Bodies, grow extremely hot ; because that having Particles and Pores so ordered, that Vapours and Humours insinuating into them, the subtle Matter finds such Passages, that it being moved extremely violently, forces certain earthy, hard, and acute Particles, which float in the Passages, upon the neighbouring parts with great Impetuosity, and so excites a Heat which corrupts, or changes differently, according to the diversity of its Motion, and the Particles which are moved. Such are things that cause Redness, that Blister, that Ripen or Rot, that close up and bring Wounds to a Crust, and that pull Hairs out of the Body.

*Pyrum* and *Pyrus*, the Pear-Tree ; Pears are agreeable to

the Stomach, and quench Thirst, but they are best Baked, dried. Pears stop Fluxes of the Belly.

*Pyulcus*, an Instrument wherewith Pus, or corrupted Matter, is evacuated.

*Pyxachantha*, Box-thorn.

*Pyxis*, the Cavity of the Hip-bone, which is called *Acetabulum*.

*Pixidis*, or, see *Basilare os*.

## Q

**Q** PL. signifies as much as you please.

Q. V. as much as you will.

Q. S. as much as is sufficient.

*Quadrans*, Physicians reckon a Weight of three Ounces, that is, the fourth part of a Roman Pound.

*Quadratus Musculus*, bends the Loins : There is another *Quadratus* that moves the Chin obliquely downwards.

*Quadrigenimus Musculus*, one of those that move the Thigh.

*Qualitas*, a Disposition or Contexture of little Particles, whence our Bodies may be any way denominated of such a Quality. Quality is manifest, hidden, poysonous, Contagious, Pestilent, &c.

*Quartana febris intermittens*, a Quartan Ague, which the Ancients called Saturn's Daughter. It is at this day a Scandal to Physicians, because it is so hard to be cured by those who follow the old way. It is a preternatural,

tural effervescence of the Blood, which attacks a Man every fourth day, and then leaves him. It is caused by an acid austere Blood, and nutritious Juice hindred in its Assimilation.

*Quartarium*, the same that *Quadrans*.

*Quartio*, *Talus* or *Astragulus*.

*Quercera*, the same with *Phricodes*.

*Querula*, see *Chamedrys*.

*Quercus*, the Oak-Tree, the whole Oak is astringent, but especially the Bark; a Decoction of it is given for the Bloody-Flux, and for spitting of Blood, the Acorns are Diuretick; the Water distilled, from the Leaves of a young Oak, cures the Whites. Those that cut for the Stone, use a Bath made of the Bark, to heal the Wound. Galls grow on Oaks, but not in England.

*Quid pro Quo*, when a Medicine of one Nature and Quality is substituted for another, which is not to be done without the consent of Physicians.

*Quinquenervia*, see *Penta plevon*.

*Quinta Essentia*, see *Essentia quinta*.

*Quotidiana febris intermittens*, an intermitting Quotidian Ague, is that which returns every day, and proceeds from crude Blood and an ill Assimilation of Chyle.

R.

**R.** *Take*, which also represents *Jupiter's Arms*, as if Physicians would first of all invoke the Deity. 'Tis mark'd thus at the beginning of a Prescription, *℞*

*Rabdoides*, the same that *Sutura Sagittalis*.

*Rabies Hydrophobica*, see *Hydrophobia*.

*Rachitæ*, and *Rachiaï*, Muscles belonging to the Back.

*Rachites*, see *Rachitis*.

*Radicales dies*, see *Critici dies*.

*Radicula*, see *Raphanus*.

*Radix*, see *Raphanus*.

*Radixcava*, a sort of *Aristolochia*.

*Radius*, a Muscle of the *Carpus*, 'Tis external and internal; one bends, the other extends.

*Radius* the lesser Bone of the Cubit, called *Focile minus*: It is more oblique than the great Bone called *Ulna*, and is distant a little from it in the middle, where there occurs a small Ligament: Above the *Ulna* receives the *Radius*, and below the *Radius* receives it. The upper part of the *Radius* is jointed with the outward Process of the Arm by *Diarthrosis* (which see;) the lower by way of Appendix with the Wrist-Bone at the middle Finger, Its upper end is small, and the lower



lower thick. It is also the greater Bone of the Leg.

*Radix*, the Sole of the Foot.

*Ramex*, see *Hernia*.

*Ramus*, the Branches of the greater Vessels, and of a Plant.

*Ranina vena*, those Veins that plainly appear under the Tongue.

*Ranula*, see *Hypoglossum*.

*Ranunculus crepens*, creeping Crow-foot; this sort is not at all acrid, and therefore may be applied to the Body without danger, and some eat them in April, when they are tender with other Herbs.

*Ranunculus bulbosus*, this is called Devils Crow-foot; the Water of the Root, or the Infusion made in Spirits of Wine, is praised in the Plague, but because the Root of it burns violently, I think it ought to be used externally; 'tis of excellent use, beating down and drying up hard Tumours, it takes off long wart.

*Rapa*, Turnep; it forces Urine, and roasted under the ashes, and applied to the Ears, it cures the Head-ach, and the pain of the Teeth; Turneps are applied to Ulcers of the Legs, and to swellings of the Breast, and for scrophulous and scorbutick Tumours, with good success; the Broth of them, makes a good Gargarism for sore Mouths. Half a Dram of the Seed, is used at a time, to expel Malignity: Take of sliced Turneps, and of white Sugar each half a Pound, put them into an earthen

Pot, making Lay of one, and a Lay of another, cover it with Paper, and bake it with Bread, when it is drawn, Press out the Juice, and keep it for use. Take a Spoonfull Morning and Evening; this is good for Coughs, and at the beginning of Consumption.

*Raphanus*, Radish, 'tis often used in the Kitchen than for Medicine, but it is good for the Stone, and to force Urine.

*Raphanus rusticus*, Horse-Radish; it provokes Appetite, but it hurts the Head, it expels Gravel, and forces Urine, and is commended for Coughs, and is reckon'd a specifick in the Scurvy; the Compound Water of it is much in use.

*Raphe*, see *Sutura*.

*Rapistrum*, is *Rapa Sylvestris*, wild Turnep.

*Rapum Terræ*, see *Cyclamen*.

*Rapunculus*, is a diminutive of *Rapa*.

*Rarefacientia*, rarefying Remedies, such as by dissipating a little the Vapours and Humours, make the Pores of Bodies larger.

*Rasetta*, the same that *Carpus*.

*Raspatorium*, or *Scalprum Rasorium*, a Chyrurgeons Instrument to Scrape or shave filthy and scaly Bones with.

*Rationis os*, the same with that of the fore-part of the Head.

*Raved Seni*, Oriental Rubarb.

*Raucedo*, Hoarseness.

*Receptaculum chili*, the same with *Sacculus chyliferus*.

*Receptaculum chymicum*, a Receiver.

*Receptum*, the same with *Formula*.

*Recidivus morbus*, a Relapse, when the morbidick Matter that was left in the first Distemper, begins to work and ferment again.

*Recipiens*, the same as *Receptaculum*.

*Recrudescencia*, when a Disease is about to end, and then invades again.

*Recti musculi*, are reckon'd among the external Muscles of the Abdomen; there are also Two Pair of right Muscles of the Head, the greater and the lesser; both gently draw the Head backward, and to one side.

*Rectificatio*, a repeated Distillation of Liquors, to exalt and putrifie them the more.

*Rectum intestinum*, the last Gut.

*Recutitus*, or *Apella*, Circumcis'd.

*Reducia*, the same with *Paronychia*.

*Reduvia*, a certain light Cleft or Chip in the Skin, at the Roots of the Nails.

*Refectiva*, the same as *Analeptica*.

*Reficientia*, the same as *Analeptica*.

*Refrigeratorium*, a wooden Vessel, full of Water, with a streight or spiral Pipe in it, of Tin or Lead; which distilled Water is to flow through to cool it.

*Regimen*, a Word us'd in Physick about ordering Diet, and the like.

*Regina prati*, is *Ulmaria*.

*Regius morbus*, see *Icterus*.

*Regilleres*, Holes to let in Air into a Furnace.

*Regnum*, is Threefold in Physick, viz. the Kingdom of Vegetables; the Kingdom of Minerals, and the Kingdom of Animals.

*Regulus*, that which remains at the bottom of the Crucible, after the Fusion or Tryal of any Mine.

*Relaxantia*, see *Calastica*.

*Relaxatio*, a Dilatation of Parts or Vessels.

*Remedium*, the same with *Medicamenta*.

*Reminiscentia*, Remembrance, a Perception whereby the Ideas of things before perceived and impressed upon the Mind by Sensation or other Perception, are again offered and represented to the Soul, by the Mediation of Animal Spirits in the common Sensory; either by their former Footsteps and Images impressed upon the Brain, or by some Words or other Signs which awakened and stirred them up. Or Reminiscence, is an Arbitrary drawing out of things, which were before impressed upon the Brain, for its own use.

*Remissio Februm*, an abatement of the Fever.

*Remora*, a Chyrurgical Instrument, to reduce a broken Bone.



*Remora aratri*, is *Ononis*.

*Remulus*, see *Costæ*.

*Renes*, the Reins or Kidnies ; there are two of them in the *Abdomen*, placed under the *Liver* and *Spleen* ; the right Kidney is lower in a Man than the left : They are chiefly made up of little Channels, or Conduits, which arise from the Glandules that lye about the Extremities of the Arteries, whence they receive the *Serum*, which passes on to the *Carunculae Papillares*, or little Pieces of pappy Flesh, to the *Pelvis*, (or Basin) to the Ureters, the Bladder, and so out of Doors.

*Renes succenturiata*, see *Capfula atrabilaria*.

*Repellantia*, such things as by stopping the Heat and Afflux of Humours, and by shutting up the Pores with their cold or binding Qualities, decrease the swelling of a part and drive the Humours another way.

*Repercutientia*, the same with *Repellentia*.

*Repositio*, the Reduction of a dislocated Member.

*Residentia*, is *Fæces*, at the bottom of Liquors.

*Resina Resine*, the Tears of Trees or Herbs sticking together, being hardn'd by time and the Heat of the Sun.

*Res naturales*, Natural things are Three ; Health, the Causes of Health, and its Effects. Others reckon Seven, as the Elements, Temperaments, Humours, Spirits, Parts, Facul-

ties, Actions, but Elements and Temperaments belong to natural Philosophy ; Humours, Spirits and Parts are reckoned amongst the Causes of Health, which consist of a good Temperature and a due Conformation ; Faculties and Actions are comprehended under the Effects of Health.

*Res non naturales*, Things Natural are Six : Air, Meat and Drink, Motion and Rest, Sleep and waking, the Affections of the Mind. Things that are let out of, and Things retained in the Body. They are so called, because that if they exceed their due Bounds, they often occasion Diseases. Air is the First of the Six, for good Air, is the best thing to preserve Health, we ought therefore to choose, that which is most clear and serene towards the East, ventilated with wholesome Winds, and free from Nasty exhalations, from Carcases and Stinks, and the like : But when any Quality exceeds its contrary, it requires an Air that is excessive in the contrary ; so an hot Air is proper for a Man that is very cold, and cold Air for one that is very hot, and for diversity of Ages, diversity of Air is proper ; for with them the Temperament is changed, and therefore with the virile Age, which is most temperate and perfect. A temperate Air best agrees ; to the Air are to be reduced Winds, for Wind is Air, together with exhalations

tions and Vapours, agitated about the Earth, and the Wind is useful in moving the Air about, and thereby preserving it from putrefaction ; the North Wind is cool and Dry, the South is hot and moist, the East hot and dry, the West is cool and moist, the South-Wind is the most unwholesome, the North is bad, next to that the West, the best of all is the East, especially breathing in a Morning, for then it is purer, because it breaths from a place where the Sun is. West is also good if it blow in the Evening.

The Second of the *Non naturals*, is Meat and Drink, of Bread, that which is made of Wheat, is the best ; of the Flesh of Four-Footed Beast, Veal is the best ; of Fowl, Chicking, Capons, Pigeons, Partridges ; of Sea Fish, Cod-fish ; of River-fish, a Perch, a Gudgeon, a Pike ; of those things which come from Animals Eggs, and Milk are the best ; of Fruits, Raisins and Figs, but these that are said to be the best and most healthful, are not good for all, every one, therefore must endeavour to find out, what best agrees with himself ; for those that Labour much, and have a good Stomach, Beef and Pork are best ; such as are cholerick, may eat thrice a Day moderately ; such as are flegmatic, may eat once a Day ; such as are Melancholy, twice a Day : 'Tis proper to eat so much at a time, as will take off Hunger without

burthening the Stomach, but the quantity is according to the Constitution, and the Quality according to the diversity of Tempers, Age, Time and Custom. Drink must be ordered to the Constitution and Age, for Children and young People, Water or Wine, and Water is best, for old Men Wine.

Sleeping and Watching, are the Third of the *Non naturals*, Sleep corroborates, concocts, increases the Natural Heat, fattens the Body, and heals the Infirmities of the Mind, but long and superfluous Sleep, weakens the natural Heat, and breeds flegmatick Humours, and is indeed very pernicious.

Motion and Rest are the Fourth, see *Exercitium*.

Things to be evacuated and retained, are the Fifth of the *Non naturals*, they are the Excrements of the Belly, Urine, insensible Transpiration, the Courses, and the like : For these evacuated in due time, and in due quantity, conduce much to the preservation of Health.

The last of the *Non naturals*, are passions of the Mind, as Mirth, Sadness, Anger, Love, Hatred, Shame, Hope, Dispair ; these Passions have great power, and do much contribute to the changing of the Body.

*Res præter Naturam*, things beside Nature, are Diseases, their Causes, their Symtoms and Effects.

*Resolventia*, dissolving Remedies, such as are apt to dissolve



pate or scatter Particles, that are driven into the Body or any part of it, with their own spirituous and sulphureous Particles.

*Resolutio*, the same with *Paralysis*.

*Respiratio*, Breathing, an alternate Dilatation and Contraction of the Chest, whereby the nitrous Air is taken in by the Wind-Pipe for the Accension of the blood, and by and by is driven out again with other vaporous Effluvia. The Cause of Respiration does not seem to consist in the Dilatation and Contraction of the *Thorax*, as is commonly thought, but in the Contraction of the Tunic which covers the upper part of the *Oesophagus* and the Wind-Pipe, as far as its Closest Receives.

*Restis bovis*, is *Ononis*.

*Resumptiva*, things that restore nature.

*Rete mirabile*, the wonderful Net in the Brain, is so called, by reason of its admirable Structure : It consists of several small Arteries : It is under the Basis of the Brain, and comprehends the pituitary Glandule, by the sides of the Bone *Sphenoides*. The Use of it is, that the Blood may cast off its serous parts into the pituitary Glandule, that it may afford finer and purer Spirits : Secondly, lest the Blood by rushing too suddenly upon the Brain should in some measure suppress it. It is not so found

in a Man and an Horse, which perform noble things.

*Reticularis plexus*, the same that *Choroides*.

*Reticulum*, the same that *Omentum*.

*Retiformis plexus*, see *Plexus retiformis*.

*Retiformis tunica*, a certain Expansion of the inner Substance of the Optic Nerve in the Eye, which is to the Eye like a whited Wall in a dark Chamber, which receives and represents the visible Species that are let in by a Hole in a darkened Room.

*Retina tunica*, see *Retiformis* and *Amphiblestroides*.

*Retorta*, a Retort, a Chymical Vessel, made of Glass, Stone, or Iron; or a round Figure, to the side whereof, there is fastened a bended, retorted, and hollow Beak or Nose, whereby the things that are to be distilled are put in and out.

*Reverberatio chymica*, a Burning, whereby Bodies are calcined by an actual Fire in a Furnace, called *Reverberum*.

*Reverberium*, a Chymical Oven or Furnace, wherein Bodies that are to be burned or distilled, are calcined.

*Revulsio*, the same with *Antispasms*.

*Revulsoria*, V. S. is said to be when the Blood that gushes upon one Part is diverted a contrary way, by the opening of a Vein in a remote and convenient place.

*Rha, Reum, Rhaponticum*, a Purging Root, Yellow and longer than Rubarb.

*Rhabarbarum*, Rubarb, it grows in *China*; it Purges gently yellow Choler and Clammy Flegm; 'tis a Specifick for the Liver; it cures the Jaundice, a Looseness and the Bloody-Flux; 'tis reckon'd to purge first and bind afterwards; 'tis commonly order'd to be torrefied; but it certainly lessens the virtue of it.

*Rabdoides Sutura*, the same with *Sagittalis*.

*Rachis*, the same with *Spina dorsi*.

*Rhachisagra*, the Spinal Gout.

*Rhachitæ*, the Muscles of the Back.

*Rhachitis*, the Spinal Marrow, which see in its proper place: Also a Disease common amongst the *English*, which is an unequal Nourishing of parts accompanied with Looseness of parts, Softness, Weakness, Faintness, Drowziness, a great swelling Head, with Leanness below the Head, with Protuberances about the Joints, Crookedness of Bones, Straitness of the Breast, Swelling of the *Abdomen*, Stretching of the *Hypochondres*, a Cough, &c. The *English* call it the *Rickets*: But because the occasion of it often lyes in the Spinal Marrow, the Famous *Glisson* calls it appositely enough, *Rhachitis*.

*Rhacos*, and *Rhacosis*, Rags.

*Rhagades*, the *Latines* say *Scissuræ*, *Fissuræ*, *Rinæ*, Chinks,

Clefts, which as they happen in other parts of the Body, Hands, Feet, Lips, the entrance of the Womb; so they may happen in the Fundament, in the Extremity of the Gut *Rectum*, and in the Sphincter or Muscle which closes the Fundament. *Ragades* in the Fundament are certain oblong little Ulcers, without Swelling, like those which are sometimes occasioned in the Hands by great Cold. Some are superficial, others deep: Some are not hard nor callous, others are: Some are moist and send forth Matter, others dry and cancerous.

*Rhagoides*, the same with *Uvea tunica*.

*Ramnus Catharticus*, Buckthorn; the Berries are a strong Purge, and are not to be given to weakly People; the Syrup of it is most in use.

*Rhanteres*, the inward Angles of the Eyes.

*Rhæpe*, see *Sutura*.

*Rhaphanus*, the same as *Raphanus*.

*Rhaponticum*, Rhapontick.

*Rhegma*, a Breaking or Bursting of any part, as of a Bone, the inner Rine of the Belly, the Eye, &c.

*Rheuma*, Rheum, a Defluxion of Humour from the Head upon the parts beneath, as upon the Eyes or Nose.

*Rheumatismus*, a wandering Pain in the Body, often accompanied with a small Fever, Swelling Inflammation, &c.



*Rhexis*, the same that *Rhegma*.

*Rhinenchytes*, a little Syringe to inject Medicines into the Nostrils.

*Rhizotomum Medicamentum*, a Medicine that eradicates a Disease.

*Rhodelæon*, Oyl of Roses.

*Rhodia radix*, Rose-wort.

*Rhodinum*, Rose-Vinegar, or any thing made of Roses.

*Rhodium Lignum*, it smells like Roses : It grows in the Island of *Rhodes*, and the Fortunate Islands.

*Rhododaphne*, is *Oleander*.

*Rhododendrum*, the same as *Rhododaphne*.

*Rhodon*, or *Rosa*, a Rose ; there are several sorts of Roses, the red Rose is astringent and bitter, it comforts the Heart, and strengthens the Stomach, it cures the Whites, and an immoderate Flux of the Courses; it stops Eruptions of Blood, and Fluxes of the Belly. A Decoction of it is used for the Head-ach, and Pains in the Eyes, Ears, Throat and Spirits ; the following Medicines are made of red Roses, first Vinegar of Roses, which mixt with the distilled Water, is good for Redness or Inflammations of the Eyes, and is used to bathe the Temples in the Head-ach, and to procure Sleep. Secondly *Aromaticum Rosatum*, which is Cordial. Thirdly Conserve of Roses, which is much in use for stopping Catarrhs, and running of the Reins, and Fluxes of the Bel-

ly. Fourthly Tincture of Roses, which is used for a Rumatisme. Fifthly, Hony of Roses, which is good to wash the Mouth and Throat, when they are Sore, or any other part. Sixthly, Sugar of Roses which is good for Coughs. Seventhly, Syrup of dry Roses, which is much in use, and is indeed an excellent Medicine. It comforts the Heart, resists Putrefaction, and stops Fluxes of all sorts. Eighthly Oyl of Roses. Ninthly, Electuary of Roses, Tenthly, Ointment of Roses, of Damask Roses are made Syrup of Roses solutive ; a distilled Water Aloes Rosar, and Hony of Roses solutive.

*Rhoes*, erratic Poppie, good in Pleurisies.

*Rhodomel*, Hony of Roses.

*Rhodofaccharum*, Sugar of Roses.

*Rhodo stigma*, is Rose-Water.

*Rhoe*, see *Rhus*.

*Rhoeas*, Red Poppy.

*Rhomboides*, a pair of Muscles proceeding from the lowermost Vertebres of the Neck, and as many Spinal Processes of the Vertebres of the Back : By and by they descend, and being fleshy at the beginning and end, go as far as the Basis of the Shoulder-blade, which they move backward and obliquely upward.

*Rhombus*, a Chyrurgical Bandage, resembling a Rhombus.

*Rhus Sumach*, it grows in Spain, and elsewhere.

*Rhyptica* , scouring Medicines which cleanse a way Filth.

*Rhythmus*, a certain proportion of Pulses, Time , Life, Age, &c.

*Rhytidosis*, a Wrinkling of any part.

*Ribes*, Currant Bush ; Currants are cold and moist, and provoke Appetite , allay the heat of the Stomach , quench Thirst ; and therefore are good in Fevers , they temper the heat of the Liver and Choler, and resist putrefaction.

*Ricinus*, a sort of Insect under our Skin.

*Rigor*, a Vibration and Concussion of the Skin and Muscles of the whole Body, accompanied with Chilness.

*Rima* , the fissure of a Bone.

*Rima pudendi*, or *Fissura magna*, so called, because it reaches from the lower Part of the *Os pubis*, almost as far as the Fundament ; so that the space betwixt the one and the other, which is called *Perineum*, or *Interforamineum* , is scarce a Fingers breadth. By frequent Coition it grows larger. The Use of it is for Generation, Excretion of Urine and other Excrements, and for the bearing of Young.

*Rimula Laryngis*, that which is covered by the Cartilage of the Epiglottis, lest any part of Meat or Drink should fall into the *Larynx*.

*Risigallum*, see *Arcenicum*.

*Risus Sardonius*, a Contracti-  
on of each Jaw.

*Roh*, see *Apochylisma*.

*Robob*, the same.

*Roborantia*, the same with *Cordialia*.

*Roriferus ductus* , the same that *Ductus Chyliferus*.

*Ros*, in the account of the Ancients, was the first Moisture that falls from the extremities of Vessels, and is dispersed upon the Substance of the Members. *Ros* , says *Galen*, is a third sort of Moisture whereby the parts of our Body are nourished, and is contained in all the parts of an Animal, like a certain Dew sprinkled upon them : This is the Opinion of the Ancients.

*Rossalia* and *Rossania* , Red Fiery Spots, breaking out over all the Body , at the beginning of the Disease, or in the Fourth or Fifth Day of it.

*Rosa* , the same that *Erysipelas*.

*Rosmarinum* and *Rosmarinus* , Rosemary ; the Leaves , the Flowers, the Seeds are in use, they are cephalick, uterine, and proper for the Nerves ; they are chiefly used for Diseases of the Head and Nerves, for Apoplexies, Palsies, falling Sickness, and Giddiness, and quicken the Sight, help the Memory, and cure a stinking Breath, they are used for Whites and Jaundice, and comfort the Heart, and open Obstructions of the Liver, Spleen and Womb ; the Herb burnt corrects the Air, and renders it wholesome in the time



time of the Plague. A Decoction of it in Water, taken before Exercifes, cures the Jaundice; the Seed taken in Wine, does the fame, the tops of it infused in Wine or Beer, and taken Daily, cures the Palfie and other Diseases of the Nerves, the Flowers dried, and taken in a Pipe like Tobacco, are good for a Cough and Consumption. the Queen of Hungary's Water, is made of the Flowers, infused in Spirit of Wine. A Chymical Oyl is also made of it.

*Rostriformis processus*, see *Coracoides*.

*Rostrum*, the Pipe to convey the Liquor distilling into the Receiver.

*Rostrum porcinum*, see *Dens Leonis*.

*Rotator major & minor*, two Apophyses in the upper part of the Thigh-bone, called *Trochanteres*, in which the Tendons of many Muscles are terminated.

*Rotula*, the same that *Molagenu*.

*Rotulae*, see *Tabellae*.

*Rotundus Musculus major brachii*, it draws the Arm behind downward.

*Rubeola*, a sort of Small-Pox or Measles.

*Rubia*, Madder; 'tis used in vulnerary Potions, but whether it is astringent or opening, is disputed; they that count it astringent, prescribe it for the Bloody-Flux, the Flux of the Courses, and of the Hemorrhoides; they that suppose it opens, use it in the Jaundice, for the Dropsie,

and Obstructions of Urine, and perhaps it pertakes of both qualities, first opening and then binding, as is the nature of *Rubarb*.

*Rubinus*, a diaphanous Gem of a Scarlet Colour.

*Rubrica*, see *Impetigo*.

*Rubus*, a Bush.

*Rubus Idæus*, the Berries are very Cordial, and taste very well, the Syrup of it is very good in Fevers.

*Ructatio*, Belching, a depraved Motion of the Stomach, occasioned by an Effervescence there, whereby Vapors and flatulent Matter are sent out at the Mouth. And it is either acid, or stinking, or favours like something burnt or roasted.

*Ructus*, see *Bombus* and *Ructatio*.

*Rugitus*, an Effervescence of Chyle and Excrements in the Blood, whereby Wind and several other Motions are excited in the Guts, and rowl up and down the Excrements, when there's no easie Vent neither upwards nor downwards.

*Rumex*, a sort of Dock.

*Ruptio*, see *Rhegma*.

*Ruptorium*, a Caustick Medicine.

*Ruscum* and *Ruscus*, Butchers Broom.

*Ruta*, Rue; it Digests and cuts clammy and gross Humours; it expels Wind, and is a preservative against the Plague, and other malignant Diseases, it quickens the Sight, and is good for a Pleurisie, it strenthens the Sto-

Stomach, and cures the Cholick, and the biting of a Mad Dog, it is Uterine and forces the Courses ; 'tis used outwardly for the biting of Serpents, for Carbuncles, and to drive away the Fits of Fevers ; the distill'd Water of it, is much in use for Hyfterick Fits, and uterine Diseases.

*Ryas*, a too plentifully and preternatural falling of Tears.

## S.

**S** N. according to Nature.  
S. a Characteristic Note of Weight and Measure, signifying half what went before.

*Sabina*, Savine : The Leaves dry and heat much. Being powder'd and mixt with Hony and applied, they cure Ulcers that run much, and cleanse those that ate fordid, and stop those that are eating, mixt with Cream, they cure Childrens Scabby Heads. Savine forces the Courses and causes Miscarriage, upon which account they are too well known, and too much used by Wenches, ; the Water of it takes off Spots from the Face, the Leaves of it bruised, and applied to the Childrens Navels, kill Worms ; the Oyl of it used to their Bellys does the like : A Spoonful of the Juice of it, mixt with milk and sweetened, with Sugar, has been given with great success, to Children that have had Worms, and it is an extraordinary Medi-

cine, and no ways dangerous ; 'tis frequently given to Horses, and other Cattle, for the same purpose.

*Sabulum*, *Arena*, *Anenulæ*, Gravel.

*Saccharum*, *Sacchar*, *Zuccharum*, *Zachar*, *Zaccharum*, *Succharum*, *Mel Arundenaceum*, *mel Cannæ*, Sugar. Sugar Cane grows spontaneously in both the *Indies* ; 'tis also planted in many other places, as in the *Canary Island*, *Spain*, *Sicily*, *Crete* and *Cyprus*, it loves a fat moist Gound, and is fit to make Sugar, in the space of a Year. The Juice is pressed out in a Mill which is very sweet, but will not keep above Twenty-four Hours ; afterwards it turns to Vinegar, they boil it up in great Furnaces, but if any Oyl be mixt with it, it will never come to a Sugar. Sugar is much used both in Food and Physick : But the immoderate use of Sugar, as is supposed the cause of the increase of the Scurvy, and Consumption in *England*, 'tis certain that it increases the Scurvy ; for by the frequent use of it, the Teeth grow black and rotten : Moreover it contains in it a very corrosive Salt, which appears by distillation ; but it is to be noted, that Sugar is better to be mixt with Medicines, peculiar to Womens Diseases, than Hony ; for Hony is injurious to the Womb.

*Sacculi*, or *Ductus adiposi*, or *Vesiculæ adiposæ*, or *Lobuli*. They are chiefly found about the Skin and,



and in the spaces betwixt the Muscles.

*Saccus*, the Gut called *Reſt-um*.

*Sacculus Chylyferus*, or *Roriferus*, the lower part of the Paſſage of the Chyle, into which are inſerted all the Laſt-eal Veins of the ſecond ſort, and a great number of the Lymphatic Veſſels.

*Sacculus Cordis*, ſee *Pericardium*.

*Sacculi Medicinales*, ſeveral Simples, according to the Nature of the Diſeaſe, compounded and beaten together, and tied up in little Bags, to be applied to the part affected. The Bags are to be ſewed or quilted down in ſeveral places, that the ingredients run not altogether in a Lump.

*Sacer Ignis*, ſee *Herpes Exedens*.

*Sacer Morbus*, ſee *Epileyſia*.

*Sacrum Os*, the Holy Bone, conſiſts of the Six lower Vertebres, to which are joined the *Oſſa Coccygis*, or Hip-Bones: In the hinder part of the *Abdomen*, it makes that Cavity which is called *Pelvis*, or the Baſon,

*Sagapenum*, is a Gum, ſee *Gummi*.

*Sagitta*, Adders Tongue, a Maſhy Plant.

*Sagittalis Sutura*, or *Veruculata*, that Suture of the Scull, which begins at the Coronal or Crown Suture; and ends in the Lambdoidal Suture.

*Sagminalis*, ſee *Periſteron*.

*Sal*, Salt is threefold, Fixt, Volatile and Nutral.

*Salacitas*, ſee *Satyriaſis*.

*Salicaria*, ſee *Lyſimachia*.

*Salicornia*, ſee *Kali*.

*Saliva* & *Salivum*, Spittle, an inſipid Liquor, which being ſeparated in the *Maxillar Glandules*, or Glandules of the Jaws, and by proper Paſſages flowing into the Mouth, ſerves to moiſten the Mouth and Gullet, and aſſiſts to the chewing of Meat, and in ſome meaſure to the Diſteſtion and Fermentation of it in the Stomach.

*Salivatio*, Salivation, an Evacuation of Spittle by Salivating Medicines, of which ſort principally are Mercurial Preparations. Salivation is ſometimes taken for a preternatural Increate of Spittle.

*Sal nitrum*, the ſame as *Ni-Salix*, a withie.

*Solomonis ſigillum*, ſee *Sigillum ſolomonis*.

*Sal petra*, the ſame as *Nitrum*.

*Salvatilla*, that Vein which from the Veins of the Arm is terminated in the little Finger.

*Salvia*, Sage 'tis counted very wholeſome, and therefore the Leaves are eaten in the Spring with Butter, to purifie the Blood, and to preſerve health; but becauſe Toads are wont to harbour under it, it ought to be well waſhed before it be eaten, and to drive them away, and other Venomous Animals; the *Italians* Plant Rue, among it; 'tis Diuretick, and provokes the Courſes, its excellent

cellent for Diseases of the Head, being given with Honey, it stops spitting of Blood, Sage, Sarsaparilla, and Balostians, each one Dram; taken in Broth in the Morning for some Days, cures the Whites: A Palsie in the Hands, has been cured by washing them with Wine, wherein Sage was infused, a Palsie of the Muscles serving for swallowing, is cured by washing of the Mouth and Throat, with a Decoction of Sage made in Wine, the same cures the Heart burning; taken inwardly Wild-Sage provokes Urine, and the Courses, and is used in the French-Pox; 'tis a good Wound Herb, either taken inwardly or outwardly applied; 'tis excellent for the Scurvy,

*Sambucus*, Elder. *Martin Blockwitz* wrote a whole Book, of the Vertue and use of this Plant, the Title of it is the Antaimony of Elder, the inner Bark of the Elder, Purges watery Humours; wherefore 'tis good in Dropsies, the tender Leaves boild in Wine, are likewise very good for the same purpose, and more convenient for weakly People; the inner Bark applied to burns, takes out the Fire, the Flowers discuss, mollific, and dissolve, and are sudorific, and anodine. Vinegar wherein the Flowers have been infused, is very agreeable to the Stomach, and excites Appetite, and cuts and attenuates gross and crude Humours; the Berries are alexipharmick and

sudorifick; the Spirits drawn from the Berries, provoke Sweat, and therefore is good in Fevers, the Wine made of the Juice of them, or the Juice mixt with White or Renish Wine, does much good in Dropsies; the Seeds cleanse and purge violently, by Vomiting and Stool. A Decoction of the middle Bark, with Syrup of Popies, promotes Sweat for swellings in the Feet; take of the Leaves as much as is sufficient, boyl them in Oyl with Salt, and foment them with it. In *St. Anthony's Fire*: A Fermentation is frequently used, made of two parts of Elder Water, and one part of Spirit of Wine.

*Sanamunda*, is *Caryophyllata*.

*Sandaracha barbaum*, is Gum of *Juniper* resembling Mastick.

*Sandaracha græcorum*, *Arcenicum rubrum*.

*Sancti viti chorea*, see *Chorea sancti viti*.

*Sampsuchum*, is *Majorana*.

*Salvatella*, that Vein which from the Veins of the Arm is terminated in the little Finger.

*Sanguificatio*, see *Hamatofia*.

*Sanguinalis*, see *Coronopus*.

*Sanguinaria*, see *Coronopus*.

*Sanguis*, Blood, a red florid Liquor contained in the Veins and Arteries, and consists of all those parts of the Chyle which pass through the *Papille*, the little soft risings of the Intestines. This is that which gives Nourishment, Life and Strength to all the parts of the Body. The Microscope discovers that the



the parts of the Blood are round or globular naturally, but that in Fevers 'tis full of Worms.

*Sanguis Draconis*. Dragons Blood.

*Sanguisorba*, see *Pimpinella*.

*Sanguisuga*, is *Hirudo*.

*Sanicula*, *Sanicle*, 'tis an excellent Wound Herb, and is boiled in Vulnerary Decoctions, for outward and inward Wounds, for eruptions of blood, for Ulcers, and the bloody Flux.

*Sanies*, a thick and bloody Pus, or Matter.

*Santolina*, is *Chamæcyparissus*.

*Santonium*, Worm-wood.

*Sanitas*, see *Hygieia*.

*Sapa*, see *Apochylisma*.

*Saphena*, the Vein of the Leg, or Crural Vein.

*Saphatum*, a dry Scurf in the Head, see *Achor*.

*Saphirus*, a Sapphire.

*Sapientia dentes*, see *Dentes*.

*Sapinus*, is *Abies*.

*Saponaria*, Soape-wort, the Root and Leaves are used in Physick, but it is but seldom, 'tis used for an Asthma, and to provoke the Courses, and a Decoction of it, is much commended for the French Pox, outwardly applied, it Discusses Tumours.

*Saponea*, a Lambitive made of Almonds.

*Sapor*, see *Gustus*.

*Saracenia*, *Solidago*, confound of *Saracyns*.

*Sarcites*, is *Anasarca*.

*Sarcocele*, a Rupture, which consists in a fleshy Excrescence of the Testicles.

*Sarcocolla*, a Gummy Tear that's said to joyn Bones together.

*Sarcoma*, a fleshy Excrescence.

*Sarcomphalum*, a fleshy Excrescence of the Navel.

*Sarcophagum*, see *Catæreticum*.

*Sarcoepiplocele*, a Carnous Omental Rupture.

*Sarcosis*, see *Sarcoma*.

*Sarcotica* those Medicines which fill up Wounds with Flesh, such as by their moderate Heat and cleansing qualities, keep Wounds and Ulcers free from Filth, and preserve the natural temper of the Parts, so that the Aliment easily supplies the solution of the Parts.

*Sardius lapis*, a semidiaphanous Gemm, of the Colour of Bloody Flesh.

*Sardonius risus*, is Laughter, without will.

*Sare*, see *Effere*.

*Sarmenta*, the long twigs of Vines.

*Sarsaparilla*, a Root almost insipid, woody, fibrous and uniform; it comes from New-Spain, Peru, and other places of America. It consists of fine Parts, and is Sudorifick, 'tis a Specifick for the French-Pox, pains in the Limbs, and for curing Ulcers, and cronical Diseases that proceed from gross and clammy Humours, and for such as depend on the Nerves,

'tis also used for the Kings-Evil, and the like.

*Sartorius Musculus*, or *Fascialis Musculus*, one of those that move the *Tibia*.

*Sassafras*, it grows in *Florida*, and in other Regions of *America*; the Decoction of the Wood of the Root and of the Bark is much used, 'tis good for the Hip Gout, and for Obstructions, and is counted excellent for pale Virgins, 'tis much used for the French-Pox, it expels wind from the Womb, takes off Crudities, provokes the Courses wonderfully, and cures Barrenness, and makes lean People fat, many use the Water or the Decoction of it to prevent the Plague and other contagious Diseases, 'tis good for Wind and cold Diseases of the Stomach, it helps Concoction, stops Vomiting, and is very good for cold Diseases of the Breast, it cures the Head-ach, expels Gravel, takes off the Heat of Urine, cures a stinking Breath, and stops Catarrhs; the Electuary of *Sassafras* is an excellent Medicine.

*Santalum*, Sanders, there are three sorts of it, White, Yellow, Red, the Woods are Epatick and Cordial, they are chiefly used for fainting Palpitation of the Heart, and obstructions of the Liver, they are used outwardly in Epithems, for Catarrhs, Head-ach, Vomiting, and for an hot Intemperies of the Liver. The *Arabeans*, and most of the modern Physicians, hold that Sanders are cold, but *John Bauhinus*, and

others judge they are hot by their effects and taste, red Sanders cools and binds, white Sanders powdered and taken in an Egg, or infused all night upon hot Ashes in red Wine, and taken inwardly, stops fluxes, the Species of the three Sanders are used for obstructions of the Liver, for the Jaundice, and for weakness of the Stomach and Bowels.

*Saturantia*, see *Absorbentia*.

*Satureia*, Savory, 'tis hot and acrid, it provokes Urine, and the Courses, 'tis good to season Meats and Broths, and procures Appetite, 'tis good for diseases of the Breast and Womb, and it quickens the sight, 'tis used outwardly to discuss Tumours, and to ease the pain of the Ears.

*Saturnus*, the Chymists understand Lead by it.

*Saturantia*, see *Absorbentia*.

*Satyriasis*, five *Priapismus*, an immoderate desire of Venery, which upon Coition vanishes. 'Tis taken sometimes for the Leprosy, because in that Disease the Skin acquires the Roughness of a Satyr: 'Tis likewise used for the swelling of the Glands behind the Ears.

*Satyrion*, see *Orchis*.

*Saure*, 'tis supposed to be *Nasturtium*.

*Satyriasmus*, see *Satyriasis*.

*Saxifraga*, or *Lithonriptica*, those things that break the Stone.

*Saxifraga Saxifrage*, the Juice, the distilled Water, and the powder of the Seed provoke Urine, expel Gravel and Wind, and



and ease the Cholick, it grows in Meadows and moist Pastures.

*Scabies*, the Itch : 'Tis of two sorts, moist and dry ; the moist is an inequality or roughness of the Skin with moist and purulent Pustles, accompanied with a constant Itching ; the Dry Itch is four fold, *Pruritus*, *Impetigo*, *Psoa*, and *Lepra*, which see.

*Scabiosa* Scabious, the Herb boiled in Wine, the Juice or the distilled Water cures Imposthumes, a Pleurisie, Coughs, and other Diseases of the Breast, 'tis also good for a Quinsie, and the Plague, and it cures the Itch, and little pocky Ulcers in the Fundament.

*Scala*, a Ladder.

*Scalenum*, that pair of Muscles which extend the Neck. They are perforated to make way for the Veins and Arteries, and the Nerves of the hinder part of the Neck as they go to the Arm.

*Scalpellum Umbilicarium*, the Knife with which the Midwife cuts off the Navels of Children.

*Scalprum Chirurgicum*, a Lancet.

*Scalprum Rasorium*, see *Rasatorium*.

*Scammonium*, Scammony, the best comes from *Antioch*.

*Scamnum Hypocratis*, *Hypocrates's* Bench, an Instrument of six Ells long, 'tis used in setting of Bones.

*Scapha*, the Inner Rime of the Ear.

*Scaphoides*, the third *Os Tarsi* in the Foot, 'tis joyned to the Ankle-Bone and the three hinder Bones : 'Tis called also *Os Naviculare*, from some resemblance it has of a Boat.

*Scapula*, see *Homoplata*.

*Scarificatio*, Scarification, an Incision of the Skin with a Pen knife or Lancet : This is done either with or without Cupping-Glasses ; without Cupping-Glasses if there be any Mortification or Gangrene, because the Separation is by all means to be hastned ; with Cupping-Glasses, if there be a necessity of taking away Blood.

*Scaurus*, one whose Ankle stands out.

*Scelerata*, see *Batrachium*.

*Sceletum*, a Skeleton, when the Bones are dried and put together according to Art, in their natural Order and Position.

*Scelotyrbe*, a wandering pain in the Legs, proceeding chiefly from the Scurvey. Hence the Water proper for this Distemper is called *Aqua Scelotyrbitis*.

*Schesis*, the Disposition of the Body.

*Schetica febris*, opposed to the Hectic Fever, because it is seated mostly in the Blood, and is easily cured, but a Hectic Fever is fixed in the very Habit of the Body, and not to be removed without great difficulty.

*Schisma*, a Cut in any part, either hard or soft.

*Sciatica*, see *Arthritis*.

*Schirrofis*, see *Schirrus*.

*Schirrus* & *Schirroma*, a hard, livid Swelling, that resists the touch, and is without Pain.

*Schoenanthum*, Camels hay; it heats, discusses, and is of fine parts, 'tis chiefly used for obstructions of the Liver, Spleen and the like; 'tis also used for Vomiting and the Hiccups, Wind in the Stomach, difficulty of Urine, for pains of the Kidnies, Bladder and Womb: It cures a stinking Breath, and strengthens the Head, and discusses the swelling of the *Uvula*, and strengthens the Stomach, it being outwardly used in a Lotion. A Dram of it powder'd, may be taken inwardly in hot Wine, or it may be boil'd in Water; tis reckoned a specifick for Ulcers of the Bladder.

*Scidaceum*, a sort of Fracture according to the Longitude of the Bone: see *Cauledon*.

*Scilla*, the same with *Squilla*.

*Scirpus*, is *Juncus*.

*Sclarea*, Clary.

*Sclerophthalmia*, a hard Blear-ness of the Eyes accompanied with Pain, a slow Motion of the Eyes, with redness and dryness of them.

*Sclerotica*, see *Cornea*.

*Sclerotica*, or hardning Medicines, such as unite the parts more firmly amongst themselves and that either by dissipating the thin and soft parts, or else sometimes by retaining them; the first by hardning the Matter

into a *Schirrus* by too hot Medicines, the latter is done when the part affected acquires a Hardness by cooling and astringent Medicines, such are Sengreen, Night-shade, Porcelan, and Water Lintels.

*Scleruntica*, the same with *Sclerotica*.

*Sclirrosis*, and *Sclirroma*, the same with *Schirrus*.

*Scorbutica*, Medicines that attenuate an Acid, and procure Sweat.

*Scoliasis*, a Distortion of the Back bone to one or t'other side.

*Scolopendria*, Harts-Tongue.

*Scolopomacherion*, a Chyrurgions Knife, with which Wounds of the *Thorax* are widened; tis used also in opening larger Swellings; as also in opening the *Abdomen*.

*Scolymus*, is *Cinara*.

*Scoptula*, is *Scapula*.

*Scorbutus*, the Scurvy, a Disease that is Epidemical to the *Hollanders*. The Symtoms of it are generally livid Spots on the Hands and Feet, weakness of the Legs, stinking Breath, looseness of the Teeth, bleeding of the Gums, Convulsions, Pains, running Gout, Cholick, &c. This is of two kinds, either *Salino-Sulphureus*, when the Sulphur is predominant to Salt; or *Sulphureo Salinus*, when the Salt is predominant to the Sulphur; this is likewise either in the Blood or Nervous Juice.

*Scordium*, Water Germander; it is alexiphamick and Sudorifick.



sick, 'tis chiefly used in the Plague, and for malignant Diseases, and for Obstructions of the Liver, Spleen and Lungs ; outwardly applied it cleanses Wounds and Ulcers, and eases the Pain of the Gout. *Diascordium* is made of it ; and has its name from it many pestilential Buboës, have been broken and cured with *Scordium* ; the compounded *Scordium* Water is much in use, the leaves of it smell like Garlick and taste bitter.

*Scoria*, Metallic Recrements.

*Scordotis*, is a Plant like *Marubium*.

*Scorodon*, is *Alium*.

*Scorodoprasum*, is a Plant betwixt Garlick and Leeks.

*Scorpio Scorpius*, or *Doronicum*, is a sort of Aconite.

*Scorpioides*, a sort of Pulse.

*Scorpiurus*, a sort of Hellitrope.

*Scorzonera*, Vipers-grass.

*Scortum*, the same with *Scrotum*.

*Scodinos*, the same with *Scotomia*.

*Scriptulus*, see *Scrupulus*.

*Scotoma*, the same with *Scotomia*.

*Scotomia*, Dizziness or Swimming of the Head; is when the Animal Spirits are so whirled about, that the External Objects seem to run round.

*Scrobicalus Cordis*, see *Anticardium*.

*Scorpha*, the same with *Scrophula*.

*Scrophula*, preternatural hard Glandules, or preternatural Swellings of the Glandules of

the Neck and Ears, they are contained in a proper Tunic.

*Scrophularia*, Fig-wort. This Herb is good for the Kings-evil, and is used for Cancers, and eating Ulcers, the Powder of the dried Root, applied to the Piles, dries them up; a Dram of it taken inwardly, expels Worms ; the water distilled from the Root, cures a red face : It grows in Hedges and amongst bushes frequently.

*Scrotocèle*, a Rupture of the *Scrotum*.

*Scrotum*, the Cod, a Bag which contains the Testicles of the Male, it consists of a Skin, a fleshy Panniculus, and the Two Tunics *Erythrois* and *Elythrois*. In the middle of it is a Line extended in the length, which divides the right part from the left. For more easie Destention or Contraction 'tis void of Fat.

*Scrotum Cordis*, see *Pericardium*.

*Scrupulus*, a Scruple, it is the third part of a Drachm and contains twenty Grains.

*Scutalis Cartilago*, the same with *Ensiformis* and *Thyroides*.

*Scutiforme Os*, see *Mola Genu*.

*Scutiformis Cartilago*, see *Ensiformis*.

*Scutum*, *Mola Genu*.

*Scybala*, Sheeps or Goats, &c. Buttons or Excrement.

*Schypho*, is the *Infundibulum* in the Brain : Likewise those Passages which convey the Spittle from the *Os Cribriforme* to the Pallate.

*Scythica Radix*, see *Glycorhiza*.

*Sebastin*, an Assyrians Plumb; they grow also in *Egypt*, and *Asia*, they are much used in Diseases of the Lungs, for Coughs, difficulty of Breathing, a Pleurisie, a Peripneumonia, a Hoarsness, and for a Catarrh; they are an ingredient in the pectoral Decoction, of the *London Dispensitory*, and in the Syrup of Hisop.

*Secacul*, is *Syggillum solomonis*.

*Secale*, Rye; the biggest fullest, and most heavy Rye is the best; it is hot and dry, hotter then Barly, yet not so hot as Wheat; it is frequently mixed with Wheat, because it is very sweet and moist; but it is harder to concoct than Wheat, and causes Wind and Gripes.

*Scytalydes*, the three small Bones in each Finger.

*Sebel*, the same with *Pannus Oculorum*.

*Sebasten*, a sort of Prune.

*Sec. Nat.* according to Nature.

*Sellio Casaria*, see *Hysteratomotocia*.

*Secundinae*. the Secundine, or After-Birth, are the three Membranes, *Chorion*, *Alantois*, and *Amnion*, which with the *Placenta*, are excluded after the Birth.

*Secundum naturam*, according to Nature, that is when all things are duly performed, as in the State of health. *Precete naturam* on the contrary, signi-

fies that all things are in an ill State.

*Securida*, Ax-Wort.

*Sedimentum Urinae*, the Sediment of Urine, are parts of the nutritious Juice, which being separated from the Blood, with the Serum, because of their Gravity, sink to the bottom of the Urin.

*Sedum*, Houseleek; 'tis very cooling and astringent, tis used inwardly in Bilious Fevers, for it quenches Thirst, and moderates the heat, the Juice of it being mixt with Sugar; Rags dipt in the Juice, or in the distilled Water of it, and applied to any Inflammation, especially in the Frenzy, are very beneficial; the Juice of it cures Corns and Warts, for Ulcers of the Matrix, and Urinary passage. Take of the Juice Four Ounces, one Ounce of Litharge, and the yolks of two Eggs, rub them a long time in a leaden Mortar, then make application. In Fevers, when the Tongue is dry and chaped; dip a leaf of it in Rose-Water, and apply it to the Tongue, and repeat it often: Takes of the Juice one Spoonful, of White-Wine two Spoonfuls mix them together, drop one or two drops into the Eyes, and apply a double linnen Rag in the same; this is good for an hot Inflammation on the Eyes.

*Selentitis*, is *Lunaria*.

*Selinum*, is *Apium*.

*Selibra*, half a Pound.

*Sella*,



*Sella Equina, seu Turcica*, it is compounded of four Processes of the Bone *Sphenoides*, or Wedg-like Bone; it contains the *Pituitarian Glandule*, and in Brutes the *Rete mirabile*.

*Sella Sphenoeidis*, the same with *Sella Equina*.

*Sella Turcica*, the same.

*Semeiosis*, see *Diagnosis*.

*Semeiotica*, that part of Physick which treats of the Signs of Health and sickness.

*Semen*, Seed, a white, hot spirituous, thick, clammy, saltish, Humor, which is made out of the thinness parts of the Blood in the Testicles and *Epididymides*, and by proper Passages is ejected into the Womb of the Female. There is also in the Female a Matter which is called Seed, which proceeds from the *Prostates*, and frequently in their Lechery is emitted forth: The use of this is to raise Titillation, and render the Coition more pleasant.

*Semicongius*, half a Gallon.

*Semicotyle*, half a *Cotyla*, see *Cotyla*.

*Semicubium*, is *Incessus*.

*Semilunares Valvulae*, see *Valvulae*.

*Semimembranaceus*, or *Semimembranaca*, those that move the *Tibia*.

*Seminalis*, is *Polygolum*.

*Seminervosus Musculus*, the seminervous Muscle.

*Semiobolus*, half an *Obolus*.

*Semis*, or *Semissis*, half an Ounce.

*Semicideratus*, the same with *Hemiplegia*

*Semispeculum*, a Chirurgical Instrument to dilate a Wound in the neck of the Bladder.

*Semissis*, see *Semis*.

*Semispinatus Musculus*, it helps to move and extend the Back.

*Semiuntia*, or *Semuncia*, half an Ounce.

*Semper vivum*, see *Sedum*.

*Semper vivum marinum*, see *Alces*.

*Senecio*, Ground-sel; the Juice of the Herb taken in Beer; or a Decoction of it with Hony Vomits gently; outwardly applied, it is good for Inflammations of the Paps, and for the Kings-evil.

*Sentis* see *Rubus*.

*Senna*, it grows in *Syria*, *Persia*, and *Arabia*, and from thence is carried into *Egypt* to *Alexandria*, from whence it is brought to us; it purges Choler, Flegm and Melancholy; but it is flatulent, and apt to disturb the Stomach and Bowels; 'tis corrected with Galangal, and Ginger; 'tis given in substance from half a Dram, to one Dram and an half, and in infusion from two Drams to five. Great virtues are attributed to it, by the Ancient and Modern Physicians; it cures the Head-ach and it is good for Madness, the Falling-sickness, a Palsie, and the Itch, and the Like: cheers the Heart, quickens the Sight, helps Hearing, and opens obstructions of the Bowels; 'tis an ingredient of *Elixir Salutis*, the following Medicines of the London Dispensatory are made of, and take their names from it; the

greater compound Powder of Senna, the Powder called *Diasenna*, and the *Decoſtum Sennæ Greonis*.

*Semicupium*, a Bath in which the Patient is only up to the Navel in Water.

*Sensorium Commune*, or the Seat of common Sense, is that part of the Brain in which the Nerves from the Organs of all the Senses are terminated, which is in the Beginning of the *Medulla Oblongata*.

*Sensus*, Sense is when the Motion impressed by the outward Objects upon the Fibres of the Nerves is convey'd, by the help of the Animal Spirits in the Nerves, to the common Sensory of *Medulla Oblongata*.

*Separatorium*, a Chymical Vessel to separate Oyl from Water.

*Sephyros*, a hard Inflammation of the Womb.

*Sepiæ os*, see *Os Sepiæ*.

*Seplasiarus*, he that sells Perfumes and perfumed Oyntments.

*Septana*, a Fever that finishes its course in seven days.

*Septa*, the same with *Septica*.

*Septica*, *ſive Putrefacientia*, thoſe things which by malignant Heat and Sharpneſs rot and corrupt the Fleſh.

*Septifolium*, see *Heptapleuron*.

*Sepium auris*, the Membrane of the *Tympanum*, see *Tympanum*.

*Septum Cordis*, the carneous part that divides the right Ventricle from the left.

*Septum Lucidum* a Partition, upon the account of its thinneſs Diaphanous, which diſtinguiſhes the Ventricles of the Brain.

*Septum Narium*, that part that ſeparates the Noſtrils one from another.

*Septum Tranſverſum*, ſee *Diaphragma*.

*Septunx*, ſeven Ounces.

*Serapium*, ſee *Syrupus*.

*Sericum*, Silk.

*Seriola*, the ſame as *Seris*.

*Seriphium Abſinthium*, is Sea Worm-wood.

*Seris*, is *Endive*.

*Serpentaria*, ſee *Dracontia*.

*Serpentarium lignum*, 'tis commended for expelling Poyſon; the Wood, Bark and Root, mixt together is given for this purpoſe, but the Root is beſt. It grows in *Malabar*.

*Serpentina*, a ſort of *Stellaria*.

*Serpigo*, ſee *Lichen*.

*Serpillum*, Wild-time; it grows on Hills and dry Grounds; 'tis hot and dry, it forces the Courſes and Urine; 'tis cephalick, Uterine, and Stomachick; 'tis good for Spiting of Blood, and Convulſions, and for Gripes; outwardly applied it cures Head-aches, Giddineſs and diſpoſes to Sleep.

*Serra*, a Saw.

*Serrata*, ſee *Chameodrys*.

*Serratula*, ſee *Chamadrys*.

*Serratus Muſculus*, it brings *Scapula* forward to the Breſt.

*Serriola*, is *Endiva*.

*Sertula campana*, See *Melilotus*.



*Sesamum*, Sefemy.

*Serum*, a watry, thin, yellowish, and saltish Humor, which consists chiefly of Water, with a moderate quantity of Salt and a little Sulphur: The Use of it is to be a Vehicle to the Blood.

*Sesamoidea* *Ossa*, are 16, 19, 20. and sometimes more little Bones, so called from the likeness they have to *Sesamum* Seeds, which are found in the Joynts of the Hands and Feet.

*Sescuncia*, an Ounce and a half.

*Sesquihemia*, one Hemina and a half.

*Sesquilibra*, a Pound and a half.

*Sesquibolus*, an *Obolus* and a half.

*Sesquicyathus*, the fourth part of an *Hemina*.

*Sesquiplum*, a Pound and a half.

*Sesquixtarium*, a Sextary and a half.

*Sesquiuncia*, the same with *Sescuncia*.

*Setaceum*, is when the Skin of the Neck is taken up and run through with a Needle; and the Wound afterward kept open by Bristles, a Skean of Silk, &c. that so the ill Humors may vent themselves.

*Seutlomalache*, is *Spinachia*.

*Sevum*, Suet.

*Sexcunx*, the same with *Semiuncia*.

*Sextans*, the sixth part of a Pound, containing two Ounces.

*Sextarius*, a Roman measure containing the sixth part of a Gallon.

*Sexunx*, six Ounces.

*Sexus*, a Sex.

*Siagonagia*, the Gout of the Jaws.

*Sialismus*, see *Ptyalismus*.

*Sialochus*, see *Ptyalismus*.

*Sialon*, see *Sielos* & *Saliva*.

*Sibilus auris*, the same with *Timitus auris*.

*Sicilius*, or *Sicilium*, half an Ounce.

*Sicys*, is *Cucumber*.

*Sida*, is *Althea*.

*Sideratio*, see *Spacelos*.

*Sideritis*, is *Millefolium*.

*Sief Album*, see *Collyrium*.

*Sigillum Solomonis*, Solomons Seal.

*Sielismus*, the same with *Salivatio*.

*Sigmoides*, the *Apophyses* of the Bones, representing the Letter C of the ancient Greeks. Also the three *Valves* of the Great Artery that hinder the Blood from returning back to the Heart.

*Signum Morbi*, the Symptom of a Disease.

*Siler*, a sort of *Ligusticum*.

*Siligo*, a sort of the finest Wheat.

*Siliqua*, half a Lupin, of which six weigh a Scruple. This is to be understood of the Seed contained in it.

*Siliqua dulces*, St. Johns's bread.

*Siliquastrum*, is piper *Brasili-anum*.

*Silo*, Ape-nos'd.

*Silphium*, is *Laserpicium*.

*Similares partes*, Similar parts such as are throughout of the same Nature and Texture.

*Simplicia*,

*Simplicia*, Simples, Medicines unmix'd and uncompounded.

*Simus*, Flat-nos'd.

*Sinapi*, Mustard, it provokes Appetite, is good for Mother Fits, the falling Sicknes, Lethargy, Palsie, and all other Diseases of the Head; being put up the Nostrils, or applied in the manner of a Clyster, it provokes Urine, and the Courses, and is an incentive to venery, it cures Catarrhs, and removes Hoarsness, it loosens the Belly, and dissolves Tumours, the seed of it beat in a Mortar and mixt with White-wine, preserved the lives of many hundreds that were highly Scorbutical and in a languishing Condition, in a certain Town that was long besieged, and reduced to so great want, that the Inhabitants were forced to eat nasty and unwholesome things, whereby they became Diseased, and many died before they thought of Mustard, which grew plentifully in the Town-Ditch, which being used as above said, recovered them all.

*Sinapismus*, a Medicine applied to the Head, and is prepared of Mustard, wild Radish, Salt, and Leven.

*Sinapium*, a sharp Sauce, prepar'd with Mustard-Seed.

*Sinciput*, the fore part of the Head.

*Singultus*, see *Lygmus*.

*Sinus*, is when the beginning of an Abscess or Ulcer is narrow, but the bottom large.

*Sinus Meningis*, those Cavities which Galen calls the Ventricles of the thick Membrane. The first and second, or the lateral *Sinus's*, are seated between the Brain and the *Cerebellum*, and end in the Vertebral *Sinus's*. The third begins from the *Os Cribiforme*, and ends in the middle of the former *Sinus's*. The fourth arises from the *Pinealis Glandule*, and ends in the middle of the lateral *Sinus's*. The Insertion of these *Sinus's* is called *Torcular Herophili*. The *Sinus's* after they have passed through the Skull, are partly continued with the Jugular Veins, and partly descend through the whole length of the Spinal Marrow, down to the *Os Sacrum*. The use of them is to supply the place of Veins, for they convey the Blood from the Brain and *Cerebellum*, partly into the Jugular Veins, and partly into the Vertebral *Sinus's*.

*Sinus Ossum*, those Cavities of the Bones which receive the Heads of other Bones.

*Sion*, and *Sium*, is *Becabunga*:

*Sirriasis*, an Inflammation, or rather great Heat of the Brain and its Membranes, occasion'd by the heat of the Sun: This is frequent in Children, because of the thinness of their Skulls.

*Sirenes*, the same with *Sirones*.



*Sirones*, a sort of Pustles which arise in the Palms of the Hands and Soles of the Feet, and contain in them a very little sort of Worms or Lice.

*Sisarum*, and *Sifer*, Skirrets, they are sown in Gardens, but the usual way of propagating them, is to set the lesser Roots in February or March, before they spring the greater, being to be eaten at that time, boil'd and dished with Butter, Pepper and Salt; the middle hard Nerve being first taken out, *Cordus* says that it is the most wholesome Root that is eaten, 'tis hot and moist, and concocts easily, and nourishes pretty well, but it is Windy.

*Sisymbrium*, is *Cardamine*.

*Sisymrichium*, a sort of *Iris*.

*Sitanion*, is a sort of bread Corn.

*Sitis*, Thirst, a Defect of the Salival Juice, which occasions the fancy and desire of Drink.

*Sium*, is *Sion*.

*Smilax*, bind-Weed.

*Smile*, a Knife with Two Edges.

*Smyrna*, the same with *Myrrha*.

*Smyrnium*, is *Levisticum*.

*Socotorina Aloe*, there are three sorts of Aloes, Succotrine, Hepatick, and Caballine, Succotrine is so called from the Island *Succotra*, in *India*, this sort is the best of all, 'tis clear and transparent, and coloured, somewhat like the Liver, it has an Aromatick smell like Myrrh, upon which account it was formerly

mixt with Perfumes, it has a bitter and an Aromatick, and an Astringent Taste, 'tis light, yet the Substance of it is Compact, being handled in the Sun or near the Fire, it grows soft, and when it is cold it breaks easily, which are the signs of the best Aloes, the Heptick is so called, it being like the Liver in Colour and Consistence, 'tis not so pure as the former, nor so transparent, it smells stronger, and tastes more bitter, and is more Astringent; the *Caballina*, is more impure sandy and filthy, and fit only for Horses; Aloes besides its purgative Vertue, is hot, and drying, and opens Obstructions, it purges Choler and Flegm; Aloes contrary almost to all other purging Medicines, strengthens the Stomach, but it is to be noted, that the frequent use of Aloes, opens the Hemorrhoidal Veins, and the Orifices of other Veins, wherefore those that are subject to the Piles, and to Hemorrhages, must not use Aloes, but outwardly applied, it is very Astringent, Aloes kills and expels Worms, being mixt with Vinegar, and the Gall of an Ox, and applied to the Navel, it does the same, it cures the Jaundice, and prevents Putrefaction, and mixt with Myrrh, it preserves dead bodies a long time from Corruption, some think the Vertue of Mummy proceeds wholly from the Aloes, where-with Bodies were wont to be imbalmed, the Powder of it used outwardly, stops the Flux of the

the Hemorrhoidal Veins, dissolved in Wine it, prevents the falling of the Hair, mixt with Medicines for the Eyes, called *Collyria*, it quickens the Sight, mixt with Honey, it cures Ulcers of the privy Parts, and a Fistula, and sore Mouths, and a stinking Breath, it shuts the Orifices of the Veins, and so stops bleeding: outwardly applied, it thickens, and dries, and the Powder of it conglutinates fresh Wounds, and skins them. In prescribing Aloes, the following Cautions are to be observed, *First* it is not to be given to those whose Diseases proceed only from a simple Intemperies without Matter, but 'tis used with very good success, in those that are of a cold and moist Constitution, *Secondly*, it ought not to be prescribed to old People, *Thirdly*, it ought not to be used too frequently, *Fourthly*, and *Lastly*, Women with Child must not take it, those things which are added for the Correction of it, are Mace, Nutmegs, Cloves, Cinnamon, Spikenard, sweet Smelling Flag, Saffron, and the like; the Operation of it is quicken'd by washing it in a Decoction of Rubarb, or in an Infusion of Roses, 'tis said that Mastick, Tragacanth, Bdellium, and the like mixt with it, prevents its opening, the Orifices of the Veins, or if it be washed in Endive, or Succory Water, the same may be prevented; many excellent Medicines, or compounded of Aloes.

*Soda*, the same with *Cephalaria*.

*Soda*, the same with *Ardor Ventriculi*.

*Soda*, the Ashes of the Herb *Kali* Burnt, whereof Glass is made.

*Sol*, the Sun, also Gold.

*Solanum*, Night-shade, there are various sorts of it, but most disposed to sleep.

*Soldanella*, Sea bind Weed.

*Solen*, is an oblong Chyrurgical Instrument, hollow within, in which a broken Leg or Thigh is placed.

*Solidago Saracenica*, see *Saracenica*, *Solidago*.

*Solidago*, an Herb that consolidates Wounds.

*Solidum*, a Weight of the Ancients weighing four Scruples.

*Solutio chymica*, a resolving any Body into its Chymical Principles; which are, Spirit, Salt, Sulphur, Water and Earth.

*Solutio continui*, a Dissolution of the Unity and Continuity of the Parts: As in Wounds, Ulcers, Fractures, &c.

*Solæus Musculus*, the Calf of the Leg chiefly consists of it.

*Solutiva*, the same with *Laxantia*.

*Somifera*, or Sleeping Medicines, such which consisting of fætid Sulphureous Parts, dissipate and extinguish the Animal Spirits, and hinder their Increase, whence follows Sleep.

*Somnus*, Sleep, a strengthening of the Pores of the Brain, caused by the rest of the Animal Spirits,



Spirits, by which means the outward Senses rest from their Operations.

*Somnolentia continua*, a constant Drouziness and Inclination to Sleep : This comes to pass when the Pores of the outward or Cortical Substance of the Brain are quite closed up by some viscous Matter, so that the Animal Spirits cannot freely pass.

*Sonchites*, see *Hieracium*.

*Sonchus*, sow-Thistle.

*Sophia, Chirurgorum*, Flix-weed, a Dram of the Seed is very good for a Loosness, and not only the Seed but the whole Herb is commended for the Fluxes of the Belly, and the bloody Flux, 'tis used in Plaisters for Wounds, and sordid Ulcers ; in *York-shire*, they use the seed to expel Gravel with good success.

*Somnambulo*, see *Noctambulo*.

*Sophronesteres*, the Teeth of Wisdom.

*Soporaria arteria*, the same *Carotides*.

*Soporifera*, the same with *Somnifera*.

*Sorbettum*, Sorbet.

*Sorbus*, and *Sorbum*, the forb, or quicken-Tree, the Berries yield an acid Juice, which purges Water excellently well, and is very good for the Scurvy, the Liquor which drops from wounded Trees, in the spring cures the Scurvy, and Disease of the Spleen.

*Sorgum*, a sort of *Milium*.

*Sory*, a Stony Mineral, more compact than the Chalcitis or Misy. 'Tis found in the Dukedom of *Brunswick*.

*Spagyrica calcinatio*, see *Calcinatio Phylosophica*.

*Spagyrica Medicina*, see *Hermetica*.

*Spanachia*, see *Spinachia*.

*Sparadrupum*, a piece of Linnen ting'd of both sides, either with a thick Ointment, or Plaister, and is made this way: After you have melted your Ointment or Plaister, dip your Linnen in it, extend it and keep it for use.

*Sparagus*, the same as *Asparia*.

*Sparganium*, see *Platanana*.

*Sora*, see *Esseve*.

*Sparganum*, see *Escia*.

*Sparganosis*, a Distention of the Breasts, occasioned by too much Milk.

*Sparginia*, the same as *Spargynia*.

*Sparsi Morbi*, see *Sporadici*.

*Spartum*, a sort of Broom.

*Spasma*, see *Spasmus*.

*Spasmodica*, Medicines against Convulsions.

*Spasmologia*, a Treatise of Convulsions.

*Spasmus*, a Convulsive Motion. *Cardan* makes Two sorts of Convulsive Affections, viz. *Tetanus* and *Spasmus* ; by the former he understands a constant Contraction, whereby the Member becomes rigid and inflexible; by the latter he understands sudden Concussions

and

and Motions, which cease and return alternately.

*Spasmus cinicus*, or *Canina Convulsio*, the Dog Cramp.

*Spatha*, an oblong Instrument, broad at the lower end: Its Use is to take up Conservees and Electuaries without fouling the Hands.

*Spathomela*, an oblong Instrument, made of Silver or Iron, which Chyrurgeons and Apothecaries use.

*Spatula*, or *Spathula*, an Instrument like a *Spatha* but less.

*Spatula Foeda*, a sort of *Iris*.

*Species*, or Powders, are those Simples which are designed to make Compounds with. So *Species* of Treacle are those Ingredients of which Treacle is compounded: By the same Name are called the *Species* of ordinary Decoctions. This Name is chiefly given to some Aromatick and purging Powders: Perhaps because heretofore they were made up into Electuaries, Bolus's, &c.

*Specifica Medicamenta*, those Medicines which have a peculiar Virtue against some one Disease.

*Specillum*, a Probe.

*Speculum lucidum*, see *Septum Lucidum*.

*Speculum Matricis*, see *Dilatorium*.

*Speculum Oculi*, the Apple or Pupil of the Eye: see *Aranea Tunica Oculi*.

*Speculum Oris*, see *Dilatorium*.

*Speragus*, the same as *Asparagus*.

*Spergula*, spurry.

*Sperma*, is *Semen*.

*Sperma Ceti*, it is commonly reckoned amongst Bitumens, but it is certainly taken out of the Heads of *Whales*, in *Greenland*, it is an excellent Remedy for dissolving, coagulated Blood, it is used in *Pleurisies*, *Peripneumonias*, Bruises and the like, it is also excellent for Inflammations, and the like, and for swellings of the Paps, and for the Gripes in Children, and for the Cholick in grown People, being dissolved in some proper Water, 'tis also used for Diseases in the Breast, and for a Suffocacious, Catarrh.

*Spermaticee Partes*, those Arteries and Veins which bring the Blood to convey it from the Testicles: Likewise those Vessels through which the Seed passes: Likewise all whitish parts of the Body, which because of their Whiteness were anciently thought to be made of the Seed: Of this sort are Nerves, Bones, Membranes, Gristles, &c.

*Spermatocoele*, a Rupture caused by the Contraction of the Vessels which ejects the Seed, and its falling down into the *Scrotum*.

*Sperniola*, or *Sperniola*, Spawn of Frogs.

*Sphacelodes*, like to a *Sphacelus*.

*Sphacelus*, is a perfect Mortification with the extinction of the Native heat, and privation of Sense, not only in the Skin, Flesh, Nerve, Artery, but the very



very Bones. A *Phacelus* is distinguished from a *Gangreen*, by the total corruption and stink, it being also insensible both of Knife and Fire ; in dressing of a Mortification, you ought to consider well, in application of Medicament, that you do not in the extinguishing one *Gangreen*, raise another by the too long use of sharp Medicaments.

*Sphacelus*, see *Salvia*.

*Sphæritis*, a Plant that has round Heads.

*Sphærocephalus*, a sort of *Carduus* that has round Heads.

*Sphagitides*, the Jugular Veins in the Neck.

*Sphatula foetida*, the same as *Spatula foetida*.

*Sphendylium*, the same as *Spondilium*.

*Sphenoides*, see *Sphenois*.

*Sphenois*, see *Os Cuneiforme*.

*Sphenopharyngæus*, a pair of Muscles arising from the *Sinus* of the inner Wing of the *Os Cuneiforme*, or Wedg-like Bone, and going obliquely downward, is extended into the sides of the Gullet, it dilates the Gullet.

*Sphincter*, a Muscle that contracts the Gullet, Anus, Bladder, &c.

*Spondylum*, the same as *Spondilium*.

*Sphygmica*, that part of Physick which treats of Pulses.

*Sphygmus*, the Pulse.

*Spica*, the long Tops of Herbs, as of Lavander, &c.

*Spica celtica*, or *Nardus celtica*, celtic Spikenard.

*Spica indica*, see *Nardus indica*.

*Spina*, see *Athantia*.

*Spina Dorsi*, the hinder Prominences of the *Vertebrae*'s.

*Spina Ventosa*, an Ulceration in which the Bones are eaten by a malignant Humour without any Pain of the *Periostum* or Membrane, that Swelling being risen without any Pain, the part affected is quit eaten out with the Ulcer, from whence frequently follows a necessity of Amputation.

*Spina*, acute part of the *Scapula*.

*Spina alba*, the white Thorn.

*Spina Christi*, is *Paliurus*.

*Spina judaica*, is *Spina christi*.

*Spinachia* Spinach ; 'tis much used in the Kitching, 'tis good for Fevers, and loosens the Belly, it cools and moistens, and is good in a dry Cough.

*Spinalis medulla*, see *Medulla spinalis*.

*Spinati muscoli*, their use is to extend and bend the Body backward, and to move it obliquely.

*Spiritus*, Spirits are reckon'd of Three sorts, the Animal Spirits in the Brain, the Vital in the Heart, the Natural in the Liver ; but late Authors distinguish 'em only into Two kinds, the Animal in the Brain, the Vital and Natural ( which are accounted the same ) in the Mass of Blood. The Animal Spirits are a very thin Liquor, which distilling from the Blood in the outward or Cortical Substance of the Brain, are by the proper Ferment of the Brain exalted into

to Spirits, and thence through the Medullar Substance of the Brain, the *Corpus Callosum*, and *Medulla Oblongata*, are derived into the Nerves and Spinal Marrow, and in them performed all the Actions of Sense and Motion. The Vital or Natural Spirits, are the subtilest parts of the Blood which actuate and ferment it, and make it fit for Nourishment.

*Spiritus chymici*, are Liquors which by distillation are not only very thin, but are incorruptible, and most effectual: They are Three-fold, sulphureous, acid Salt; the Sulphureous easily burns and consist of Oily Particles, as Spirit of Wine, and the like: Acid Spirits, consists of Acid Particles, and Water as Spirit of Vitriol, Sulphur, Salt and the like, and they are not truly Spirits, Saline Spirits consist of a volatile Salt and Spirit, as Spirit of Salarmoniac, Spirit of Urine, Soot and the like; there are also compound Spirit, compound sulphurous Spirits, are *Aqua fortis*, Spirit of Niter dulcified, *Aqua Regia*, and the like; compound saline Spirits are *Sol volatile*, *Oleum* and the like.

*Splanchnica*, Medicines proper against Diseases of the Intestines.

*Splanchnon*, see *Intestina*.

*Splen*, sive *Lien*, the Spleen, a Receptacle for the Salt and earthy excrements of the Blood, that there, by the Assistance of the Animal Spirits, it may be

volatiliz'd, and returning again into the Blood, may concur to its farther Fermentation. The Spleen consists of a great number of little Bladders, between which the Glandules are scatter'd up and down, and supply the place of Veins: The Spleen has likewise an Artery, Nerves, and Lymphatick Vessels, first discovered by *Fr. Ruisch*. It's very like the Sole of the Foot, and in Cows is exactly like a Beeves Tongue.

*Splenica*, Bolsters made of Linnen, Three, Four, or Five times doubled, even to the thickness of the Spleen, they are used upon Wounds, Ulcers, and Fractures. The Figure is Threefold according to the manner of Application, viz. at length, obliquely, or transversely: They are called also *Plumaceoli* and *Plagulae*.

*Splenica*, Splenical Medicines, are such as by attenuating and volatilizing the grosser parts, remove the Distempers and Obstructions of the Spleen.

*Splenii Musculi*, arise partly from the Neck, and partly from the Points of Five of the upper Vertebra's of the Thorax; the Fibres of these Muscles tend obliquely, and are fastned to the hinder part of the Head: The Use of 'em is to draw the Head backward.

*Splenion*, a sort of *Scolopendra*.

*Spongia*, Sponge; 'tis much of the Nature of Mushroom; it grows upon Rocks, shells, and the Sands; it has several



uses ; 'tis used in fomentations, for it retains the heat , much longer than cloaths. Anatomists and Chyrurgeons, use it to suck up Blood, and dilate Ulcers, and to keep them open and to dry them ; the Ancient Physicians used the ashes of it in Medicines for the Eyes : Many Modern Physicians prescribe the ashes, to be taken in Wine, for the space of a Month, for the cure of a *Bronchocele*.

*Spongia*, a sort of Sea-Moss, growing to Rocks.

*Spongoeidea Ossa*, see *Cribri-formia*.

*Sporadici Morbi*, those Diseases which ( *different in fevers* ) seize several People at the same time , and in the Country.

*Spurii Morbi*, as *Spurious fevers*, a *Pleurisie*, a *Bastard Quinsie*, and the like.

*Sputum*, a Liquor thicker than ordinary Spittle.

*Squammosa Sutura*, see *Lepidoides*.

*Squilla*, Squills or Sea Onions. It grows in Spain and elsewhere, it incises, opens and discusses ; 'tis used in Obstructions of the Liver, for the Spleen, and for obstructions of the Courses and Urine, for Coughs, and mucilage of the Lungs ; there are two Oxymels of Squills used in the Shops, simple or compound, they are chiefly used for Diseases of the Breast, proceeding from gross Flegm ; there is also a Wine called Wine of Squills, used for Vomiting gently, being

ing mixt with Oxymel of Squills.

*Squinanthia*, a Quinsie.

*Stagma*, Juices of Plants mixt together in order to Distillation.

*Stalagma*, that which is Distilled from the *Stagma*.

*Saltica*, see *Sarcotica*.

*Stapes*, see *Incus*.

*Staphis. agria*, Staves-acre ; it grows in *Dalmatia apulia* and *Calabria*, 'tis violently acrid and caustick ; therefore it is used for a Masticatory, it also purges, but being not a gentle Medicine, 'tis seldom used ; Twelve Grains or a Scruple of the Seed, purges upward and downward, and raises Salivation, wherefore it is very good in the French-Pox says *Sylvius*, but it inflames the Jaws, and occasions a violent heat in them, and brings the Patient in danger of suffocation , and therefore surely ought not to be used inwardly.

*Staphyle*, see *Cion*.

*Staphylinos*, is *Pastinaca*.

*Staphylo dendron*, is *Nux Vesicaria*, the Bladder Nut.

*Staphyloma*, a Disease of the Eye, in which the two Tunics of the Eye *Cornea* and *Uvea*, being broken, fall outward in the shape of a Grape.

*Staphylepartes*, a Chyrurgical Instrument , whereby the *Uvula* when 'tis Laxed, is elevated.

*Stater*, an Ounce and Half.

*Status Myrbi*, see *Acme*.

*Steatocele*, a Rupture or Tumor in the *Scrotum*, of a Faty or Suetlike Consistence.

*Steotoma*, a preternatural Swelling, which consists of a Matter almost like Suet, of the same Colour throughout, soft, and though not easily yeilding to the Touch, yet suddenly returns, the Fingers removed to its proper shape and bigness.

*Stegnosis*, a Constriction and stopping up of the Pores.

*Stegnotica*, see *Astringentia*.

*Stella herba*, the same as *Coronopus*.

*Stercus*, that Excrement which is voided by Stool: It consists of those parts of the Aliment and Bile, which is unfit for Nourishment.

*Sterilitas*, see *Agonia*.

*Strint*, a Disease common among the Hungarians.

*Stracte*, the Drops of some Gum, as of Storax, Myrrh, &c.

*Sternum Os*, the Breast-Bone, 'tis joyn'd to the Ribs in the foremost part of the Breast; it consists of 3 or 4 Bones, and frequently in those that are come to ripness of Age, grows into one Bone; to this is joyned in the lower part of it, the *Cartilago Ensiformis*.

*Sternohyoides*, that pair of Muscles which from the uppermost part of the Breast-Bone, goes outwards, and ascends up to the Basis of the *Os Hyoides*.

*Sternoidei Musculi*, the same with *Triangulares*.

*Sternothuroeides*, a pair of Muscles of the *Cartilago Scutiformis*, which draw it downward: They arise from the uppermost and inward part of the Breast-Bone, and are inserted into the lower side of the *Cartilago Ensiformis*.

*Sternutatio*, Sneezing, a forcible driving out of the Head, some sharp Matter which vellicates and disturbs the Nerves and Fibres, 'Tis defin'd likewise an involuntary Motion of the Brain, which also contracts the Muscles of the Thorax and Abdomen, to the Intent that the Matter which vellicates the Nostrils and Brain, may be driven out.

*Sternutarorium*, sneezing Powder.

*Stertor*, Snorting.

*Stibium*, the same with *Antimony*.

*Stichas*, same as *Stoechas*.

*Sticha*, are external, astringents, as bole Dragons Blood, and the like.

*Sticticum emplastrum*, is vulnerary, and consolidating.

*Stigma*, a Scar.

*Stillicidium supra partem*; see *Embroche*.

*Stillicidium urinae*, the same with *Stranguria*.

*Stipes*, the same with *Caulis*.

*Stipula*; the Leaves about the Stalk.

*Stoebe*,



*Stocbe*, a sort of *Scabiose*.

*Stachas*, it grows plentifully at Mount *Pelias*; it heals and dries, and is diuretick and vulnerary; 'tis chiefly used for obstructions of Urine, Liver, Spleen and Courses; it resolves coagulated Blood, it dries Catarrhs, and kills Worms; being taken in Wine, 'tis also commended for drying up sharp defluxions of the Lungs, 'tis used outwardly to mollifie hard swellings of the Womb, in Fomentations, it dries and discusses defluxions of the Head, the Herb being burnt and smelt to. *Matthiæus* says that the whole Herb, cures all Diseases of the Brain, proceeding from a cold cause, namely flegmatick, fluxious, pains of the Head, the Falling-sickness, the Palsie, and the like: Syrup of *Stechas*, of the *London Dispensatory*, is frequently used for Diseases of the Head.

*Stoma*, the Mouth, as also the Mouths of any Vessels.

*Stomachus*, properly the left Orifice of the Ventricle or Stomach, by which Meats are received into it. To this part descend Nerves from the *par-Vagus*, and intercostal Nerves, and are mix'd and woven with one another.

*Stomacacia*, the same with *Stomace* and *Scelotyrbe*.

*Stomace*, a Scorbutical Symptom, being a sinking Berath.

*Storax*, see *Styrax*.

*Strabilismus*, see *Strabismus*.

*Strabismus*, Squinting, is occasioned by the Relaxation, Con-

traction, Distortion, too great Length, or too great Shortness of the Muscles which move the Eye.

*Strabofitas*, see *Strabismus*.

*Stramonia*, Thorn-Apple; an Ointment made of the Juice of the Leaves, and Lard, is very good for Burns and Scalds; the Seed powdered and taken in Beer, occasions Madness for twenty-four Hours; Thieves give it to those they intend to Rob, and Wenches give half a Dram, of it to their Lovers, in Beer or Wine. Some are so well Skill'd in dosing of it, that they can make Men mad, for as many Hours as they please.

*Stranguria*, the Strangury, a difficulty of Urine, when the Urine comes away by Drops only, accompanied with a constant Inclination of making Water.

*Stratificatio*, a corroding of Metals by corrosive Powders. The Operation is performed in this manner: Put first in the bottom of the Crucible, some of the corroding Powder; then some of the Metal you are to corrode, beaten into thin Plates; then some of the Powder; and upon them some more Plates of your Metal, and so on till the Crucible be full; then make *Ignem rotæ*, or a Fire round your Crucible to the Top, or else place it in a Reverberatory, according as the Operation shall require.



*Stratum super Stratum*, the same with *Stratificatio*.

*Sstrictor*, or *Constrictor*, the same with *Sspincter*.

*Struma*, see *Scrophula*.

*Stryphna*, see *Abstringentia*.

*Stupefacientia*, see *Narcotica*.

*Stupea*, seu *Stupa*, a piece of Linnen dipt in a Liquor, and applied to the part affected.

*Stupor*, Numness.

*Stuppa*, or *Stupa*, the same with *Stupea*.

*Styloceratomyoides*, the Muscles of the *Os Hyoeides* which draw upwards: They arise from the outward Appendix of the *Os Hyoeides*.

*Styloglossum*, that pair of Muscles which lift up the Tongue; they arise from the Appendix of the *Os Styloforme*, and are inserted about the middle of the Tongue.

*Styloeides*, Processes of Bone fashioned backward like a Pencil, fastened into the Basis of the Skull it self.

*Stylopharyngæus*, a pair of Muscles that dilate the Gullet, descending from an Appendix of a Bone in fashion of a Pencil, and which reaches the sides of the Gullet.

*Stymma*, that thick Mass which remains after the steeping of Flowers, Herbs, &c. and pressing out their Oyl.

*Styrax*, or *Storax*, is either Dry or Liquid, the Dry is call'd *Calamita*: It comes from *Styria*.

*Silicia Pamphilia*, and the like. It Heats, Dries, Concocts, Mol-

lifies, is good for Distillations and Hoarsness, 'tis good also for an Hardness and obstruction of the Womb, 'tis much used for Perfumes that is best, which is Fat, and has whitish Fragments; the red Storax of the Shops which the *Jews* frequently use for Perfumes, comes from *India*. Liquid Storax is a fat Liquor like a Balsam, it has a strong smell, and is of the Consistence of Honey. The Pill of *Storax* of the London Dispensatory, is much used for tickling Coughs, proceeding from Rheumes, and Defluxions on the Lungs.

*Styptica*, see *Astringentia*.

*Subælio*, the working things with the Hands, 'tis a Word us'd about the Mixture, or softning Plaisters.

*Subcartilagineum*, see *Hypochondrium*.

*Subclavia vasa*, the Veins and Arteries that pass under the *Clavicle*.

*Subclavius Musculus*, it draws the first Rib upward and outward.

*Siler*, the Cork-Tree.

*Subeth Avicennæ*, see *Coma*.

*Subligaculum*, the same as *Brachetium*, see *Amma*.

*Sublimatio*, a dry Extract, consisting of the more subtile parts raised above the Mass; and sticking to the Sides and Neck of the Vessel.

*Sublimamentum*, the same with *Enæorema*.

*Sublimis Musculus*, the same with *Perforatus*.

Sub-



*Sublaxatio*, a Dislocation, or *leum* or Oyl of Peter, is a Liquor drawn from Amber, by the means of Subterranean Fires, which make a Distillation of it, and that get, and Coals are the Remainders of this Distillation ;

*Subscapularis Musculus*, see *Infrascapularis Musculus*.

*Subsidentia*, see *Sedimentum*.

*Subtiliatio*, is call'd Dissolution by the Chymists.

*Subuola*, the same with *Hypothemar*.

*Succago*, see *Apochylisma*.

*Succedaneum*, see *Antiballomenon*.

*Succenturiati Renes*, see *Capsula atrabilaria*.

*Succidus*, the same with *Oesipus*.

*Succus Pancreaticus*, see *Ductus Pancreaticus*.

*Succinum*, Amber. There is found in small Currents near the Baltick Sea, in the Dutchy of Prussia, a coagulated Bitumen, which because it seems to be a Juice of the Earth, it is called *Succinum* and *Carabe*, because it will attract Straws, several little Animals such as flies, and Ants do stick too it, and are buried in it. Amber is of different Colours, as White, Yellow and Black ; White is most esteemed, though it be no better than the Yellow, the Black hath the least Virtue of all, Amber serves to stop spitting of Blood, the bloody Flux, the immoderate Flux of the Hemorrhoides Terms, and Gonorrhea; the Dose is from ten Grains to half a Dram, it is likewise used to stop the Violence of Catarrhs, the fume of it being received at the Nose, some think Petro-

*leum* or Oyl of Peter, is a Liquor drawn from Amber, by the means of Subterranean Fires, which make a Distillation of it, and that get, and Coals are the Remainders of this Distillation ; Tincture of Amber is good for an Apoplexy, Palsie, Epilepsie, and for Hysterical Women, the Dose is from ten Drops to a Scruple, in some proper Liquor. Spirit of Amber is an excellent Aperitive, and is given in the Jaundice, stoppage of Urine, Ulcers in the Neck of the Bladder, and in the Scurvy, the Dose is from ten to four and Twenty Drops, in some convenient Liquor, the Oyl is given inwardly in Hysterical Distempers, in the Palsie, Apoplexy, and Epilepsie, the Dose is from one Drop to four, in some appropriate Liquor, the black Oyl may serve for outward uses to chafe the Nose and Wrists of Women in Hysterical Diseases.

*Succisa*, Devils bit.

*Succolatra*, see *Cholatra*.

*Succotrina*, Aloes, it comes from the Island *Succotra*, where it grows in abundance.

*Succubus*, the same with *Incubus*.

*Succus cerebialis*, see *Spiritus*.

*Succus nervosus*, see *Spiritus*.

*Sudamia*, little Pimples in the Skin, like Millet Grains; they are frequent in Children and Youths, especially those that are of a hot Temper, and use much Exercise: They break out in the Neck, Shoulders,

Breast, Arms and Thighs, and mostly about the Privities.

*Sudationes*, the same with *Sudamina*.

*Sudor*, Sweat, a watery Humour which consists of Water chiefly, with a moderate quantity of Salt and Sulphur: This is driven through the Pores of the Skin by the Heat and Fermentation of the Blood, and sometimes by its Weakness and Colliquation.

*Sudorifera*, see *Hydrotica*.

*Sufferura*, Pustles occasion'd by heat in Children.

*Suffimentum*, the same with

*Suffitus*, a thickish Powder, prepar'd of odoriferous Plants, Gums, &c. which thrown upon Coals, produces a pleasant Smell.

*Suffocatio Uterina*, see *Hysterica passio*.

*Suffumigabulum*, a Censor.

*Suffumigium*, see *Suffitus*.

*Suffusio*, see *Hypochyma* & *Cataracta*.

*Sugillana*, see *Enchymma*.

*Sulphur*, Brimstone native and factitious. 'Tis a kind of Bitumen that is found in many places in Italy and Spain; the natural Greyish, and called *Sulphur vivum*, the Artificial is nothing, but the natural melted, purified from its grosser Earth, and formed into Rows, which we do commonly use, some think that Sulphur is a Vitriol sublimed in the Earth, because these mixt are very often found near one another, and there is a great deal of Sulphur in the Mass of

Mineral, Vitriol, and the Spirit which are drawn from both are wholly alike: the Flower of Sulphur is used in Diseases of the Lungs and Breast; the Dose is from ten to thirty Grains, in Lozenges, or in an Electuary, 'tis used also in Ointments for the Itch, the Magistery or Milk of Sulphur is also good for Diseases of the Lungs or Breast, Balsam of Sulphur is excellent for Ulcers of the Lungs and Breast.

*Sumach*, the same with *Rhus*.

*Summitates*, the tops of Herbs.

*Superbus Musculus*, that which lifts up the Eye.

*Supercilium*, see *Cilium*.

*Superfœtatio*, is when after one Conception another succeeds, so that both are in the Womb together: *Sennertus* makes mention of frequent Causes of this Nature.

*Supergeminalis*, the same with *Epididymis*.

*Superhumeralis*, the same with *Epomis*.

*Superimprægnatio*, the same with *Superfœtatio*.

*Superligamen*, the same with *Epidesmus*.

*Superligula*, the same with *Epiglottis*.

*Superfcapularis Superior*, the same with *Infraspinatus*.

*Supinator Musculus*, is Two-fold, both move the Radius.

*Suppressio Mensium*, a Suppression of the Courses.

*Suppressio Urinæ*, the same with *Ischuria*.

*Suppressionis ignis*, a Fire above the Sand.



*Superpurgatio*, see *Hypercatharsis*.

*Supplantalia*, Plaisters applied to the Feet; these for the most part are made of Leven, Mustard, wild Radish, Salt, Sope, Gun-Powder, &c.

*Suppositorium*, a Suppository, it is compounded of Honey, Salt, and Purging Powders.

*Suppuratio*, see *Abscessus*.

*Sura*, the same with *Os Fibula*.

*Surculus*, a Sprig of a Tree.

*Surditas*, the same with *Cophosis*.

*Suspirium*, a Sigh.

*Susurrus*, the same with *Tinnitus*.

*Sutorium Atramentum*, the same with *Vitriol*.

*Sutura Ossium*, a Suture is the Juncture of Bones (of the Skull) like the Teeth of Saws meeting together.

*Sutura*, a Connexion of the Sides or Lips of a Wound: This is of Two sorts; Actual, which is done with a Needle of a triangular Point, a Pipe, or Cane, and waxed Thread; first in the middle of the Wound you must sew it together with a double Thread, and having made a Knot, cut it off; the rest of the Wound must be sewed up with a single Thread; care must be taken that the Stitches are not set too wide, nor too close, especially not too close that there may be room for any corrupt Matter bred in the Wound to work out: The other sort of Suture is much

like the way that Skinners use to sew Skins together; this is proper in Wounds of the Intestines, and in Cuts of the Veins and Arteries.

*Sycaminos*, is *Morus*.

*Syce*, the Fig-Tree.

*Sycoma*, the same with *Sycosis*.

*Sycomorus*, the Sycomore-Tree.

*Sycosis*, an Excrecence of the Flesh about the Fundament, 'Tis also an Ulcer so called from the resemblance of a Fig; this is of Two kinds, one hard and round, the other soft and flat: Out of the hard issues a very small quantity of glutinous Matter; out of the Moist proceeds a great quantity, and of an ill Smell; These Ulcers grow in those parts which are covered with Hair; the hard and round chiefly in the Beard, the moist for the most part in the Scap.

*Syderatio*, see *Apoplexia*.

*Sylvæ*, mater, see *Matri-sylva*.

*Symbecota*, Accidents which happen to those that are well, to distinguish 'em from Symptoms which happen in Diseases.

*Symmetria*, a good Temper.

*Sympasma*, see *Catapasma*.

*Sympathia*, Consent.

*Sympepsis*, a Concoction of those Humours which are growing into an Imposthume.

*Sympatheticus pulvis*, Powder of *Vitriol*.

*Symphysis*, the Joining of Two Bones, of which neither has a proper distinct Motion: This is either without any Medium, or else with it, as with a Cartilage or Gristle, a Ligament or Flesh.

*Symphyton*, see *Emphyton*.

*Symphytum*, is *Consolida*.

*Symptoma*, a preternatural Disposition of the Body occasion'd by some Disease: This is either a Disease caused by another Disease, or else the Cause of a Disease proceeding from another Disease; or else simply a Symptome: This last is either some Action of the Body hindered or disturb'd, some fault of the Excrement, or change of the natural Temper.

*Synaëtica*, Medicines that contract any part.

*Synaitia*, see *Continens causa*.

*Synanche*, a sort of Squinancy, which quite stops the Breath; or a preternatural Inflammation of the Muscles of the Jaws.

*Synarthrosis*, a joyning of Bones by a Gristle.

*Syncampe*, the Flexure, or Place where the lower part of the Arm is joyn'd to the upper.

*Syncausis*, the Excrements harden'd by a Feverish Heat.

*Synchondrosis*, the joyning of Bones by a Gristle.

*Synchysis*, a preternatural Confusion of the Blood and Humours in the Eye.

*Syncope*, a sudden Prostration or Swouning, with very weak or no Pulse, and a Depravation of Sense and Motion.

*Syncritica*, relaxing Medicines.

*Syndesmus*, see *Ligamentum*.

*Syndrome*, a Concurrence of several Symptoms in the same Disease.

*Synedreonta*, common Symptoms which accompany the Disease; and yet neither flow from the Nature of the Disease, nor are necessary Concomitants of it; but do notwithstanding, signify the Greatness, Continuance, &c. of the Disease.

*Synocha*, a continued intermitting Fever, this last for many days with a great Heat, sometimes Putrefaction of the Blood: It is either Quotidian, Tertian, or Quartan.

*Synochos*, a continued Fever without any Intermision or Abatement of the Heat, which continues for many days: This is either Simple, or accompanied with Putrefaction.

*Syneurosis*, the joyning of the Bones.

*Ssynnimensis*, such a Connexion as is made by the help of a Membrane.

*Synovia*, the glutinous Matter betwixt the Joynts.

*Syntasis*, a preternatural Distention of the parts.

*Syntenosis*, the same with *Syneurosis*.

*Synteretica*, that part of Physick which gives Rules for the Preservation of Health.

*Syntexis*, a Consumption and Colliquation of the Body, in which first the Flesh is wasted, and afterward the substance of  
the



the more solid parts.

*Synthesis*, either the Frame and Structure of the whole Body ; or more strictly the Composition of the Bones.

*Synulotica*, see *Cicatrisantia*.

*Syphulus*, the same with *Lues Veneria*.

*Syringia*, a Syringe, an Instrument which is used in injecting Liquors into the Fundament, Womb, Ears, &c.

*Syringomata*, Chyrurgeons Knives which they open Fistula's with.

*Syringotomia*, the Inficion of the Fistula.

*Syringotomus*, the same.

*Syrupus*, Syrup.

*Syrupus de Rhabarbara*, Syrup of Rubarb ; it is a very gentle purge, proper for weakly People.

*Syrupus e Cichoreo cum Rhabarbaro*, Syrup of Rubarb with Succory ; 'tis a very cooling Purge, and chiefly used for Children.

*Syrupus de Epithimo*, Syrup of Doder ; 'tis a proper Purge for Melancholy People.

*Syrupus de Pomis Magistralis*, Syrup of Apples ; it is a proper purging Syrup for Melancholy People,

*Syrupus Deartemisia*, Syrup of Mug-wort ; it opens obstructions, forces Child-bed Purgations, and strengthens the Nerves.

*Syrupus Myrtinus*, Syrup of Mirtles ; this is an excellent astringent Syrup, good for Spitting of Blood, and all other Fluxes.

*Syrupus de quinque Radicibus*, Syrup of five opening Roots ; it opens Obstructions and forces Urine.

*Syrupus Botryos*, Syrup of the Oak of Jerusalem ; it is a good pectoral Syrup, and cures Ulcers of the Lungs.

*Syrupus Peonæ Compositus*, compound Syrup of Peony ; it is excellent for Diseases of the Nerves.

*Syrupus Granatorum*, Syrup of Pomgranats ; it strengthens the Stomach, and is astringent, and quenches Thirst, and is used for Ulcers of the Mouth.

*Syrupus de Papavere Erratico*, Syrup of red Popies ; it is peculiarly proper for Pleurifies, and Inflammations of the Lungs, and is somewhat astringent.

*Syrupus Cydoniorum*, Syrup of Quinces ; 'tis an excellent Syrup for the Stomach, and stops Vomiting, and Fluxes of the Belly.

*Syrupus de Rocis siccis*, Syrup of dried Roses ; it is astringent and good in Fluxes, strengthens the Stomack, and stops Vomiting.

*Syrupus de Rhamno Cathartico*, Syrup of Buck-Thorn ; this Syrup purges strongly Watery Humours, and therefore is good for Dropsies.

*Syrupus Florum Mali Persici*, Syrup of Peach Flowers ; it is a gentle Purge for Children.

*Syrupus Rosarum Solutivus*, Syrup of Roses Solutive ; it is a gentle cooling purging Syrup.

and



and is commonly used with purging Potions.

*Syrup of Amoniacum*, it opens Obstructions, and is good for Diseases of the Skin.

*Syrupus Balsamicus*, Balsamick Syrup; it is good for Coughs, Hectick Fevers, and Consumptions.

*Syrupus by Zantinus Simplex*, Simple Byzantine Syrup; it opens Obstructions, and is good for the Dropfie and Green-sickness.

*Syrupus e Succo Citri*, Syrup of the Juice of Citrons; it expels Malignity, is good in Fevers, and strengthens the Stomach.

*Syrupus Corticum Citriorum*, Syrup of the Peel of Citron; it resists Poyson, is Cordial and good for the Head and Stomach.

*Syrupus e Corallis Simplex*, simple Syrup of Coral; it cool and refreshes the Spirits, and is good for Hectick Fevers, and for all sorts of Fluxes.

*Syrupus Musci Pyxidati* Syrup of Cup-moss; this is reckoned a specifick for the Hooping or Chin-cough.

*Syrupus de Meconio*, Syrup of white Poppies; this Syrup eases Pain, stops tickling Coughs, and is in general a good anodine Medicine and much in use.

*Syrupus Sambucinus compositus*, compound Syrup of Elder; it is alexipharmick and sudorifick, is good in Dropfies, for the Seurvy, and heat of Urine.

*Syrupus Chamapityos*, Syrup of ground Pine; it is used for the Gout, and Diseases of the Nerves.

*Syrupus de Prasio*, Syrup of Hore-hound; it is an excellent Medicine for Diseases of the Lungs, and helps expectoration.

*Syrupus Glycyrrhizæ*, Syrup of Liquorice; it is used for Diseases of the Lungs, and helps expectoration.

*Syrupus florum Tunices*, Syrup of Gilly Flowers, it is cephalick and Cordial.

*Syrupus Capillorum Veneris*, Syrup of Maiden-Hair; it opens obstructions of the Lungs, and is good for pains of the Side, Kidnies and Bladder, gently provokes Urine, and expels Gravel.

*Syrupus Dialthææ*, Syrup of Marsh Mallows, it eases Pains, and corrects sharp Humours; it is chiefly used for Diseases of the Bladder and Kidnies.

*Syrupus Mentheæ*, Syrup of Mint; it strengthens the Stomach, helps Concoction, and stops Vomiting.

*Syrupus De pilosella*, Syrup of Mouse-ear; it is healing and astringent, and good for Spitting of Blood and the like.

*Syrupus Scabiosæ Compositus*, compound Syrup of Scabious; it is good for the Lungs, when they are obstructed, and is counted good for the Itch.

*Syrupus de Stoechade*, Syrup of Stechas; it is good for the Head and Nerves.

*Syrupus*



*Syrupus Rapi*, Syrup of Turneps; it is good for Consumptions.

*Syrupus Chalybis*, Syrup of Steel; it opens Womens obstructions, is good for hypochondriack Melancholy, the Scurvy, Dropsie, and the like.

*Syrupus Violarum*, Syrup of Violets; it is cooling, pectoral, used in Fevers, and sometimes mixt with Clysters.

*Syrupus Absinthii simplex*, simple Syrup of Worm-wood; it strengthens the Stomach, stops Vomiting, and is good for a Dropsie.

*Sysarcosis*, the Connexion of Bones by Flesh.

*Syfygia*, the Natural Temper.

*Systema*, the same that *Synthesis*.

*Systole*, the Contraction of the Ventricles of the Heart, whereby the Blood is forcibly driven into the great Artery.

## T.

**T***Abacum*, Tobacco, it resists putrefaction, provokes Sneezing, is Anodine, vulnerary, and Vomits; being smoaked, stops Catarrhs, and disposes to rest, takes off weariness, and takes off Mother-fits, and is a good preservative against the Plague; a Gargarism of it, cures the Tooth-ach, and dissolves Tumours of the Uvula; a Bath of the green Leaves applied, cures a Leprosie, the Itch; and kills Lice, it heals Wounds, and cleanses Ulcers, and cures

Burns; the Smoaking of it strengthens the Stomach, helps Concoction, and gently moves the Belly, but it is not good for People of an hot Constitution. The Pain of the Teeth is cured, by stopping those that are hollow, with calcined Tobacco; for the Palsie, take the green Leaves, and infuse them in *Mallaga* Wine, and rub the parts well with it, after sweating 'tis the best outward Remedy for the Palsie. A Noble-man that was extreamly Fat, was reduced to an ordinary size by chewing Tobacco, which also does good in an Asthma; 'tis of great use in Camps, where there is many times scarcity of Victuals, and Cholicks and the like. The fume of Tobacco blown up into the Bowels, is a most effectual Clyster in the Cholick, it also cures Mother-fits, and fainting, being blown upon the Matrix.

*Tacamahaca*, a Refine brought from New Spain.

*Tabella*, a solid Medicine taken inwardly, made of Powder, and three or four times as much Sugar, dissolved in a convenient Liquor, boiled to the Consistence of a Syrup, and made into little round Cakes upon a Marble Stone.

*Tabes*, see *Atrophia*.

*Tabes dorsalis*, a Consumption in the spinal Marrow, most incident to Lechers, and fresh Bride-grooms; they are without a Fever, eat well, and melt or consume away: If you ask  
one

one in this Disease an account of himself, he will tell you, that there seem so many Pismires to fall from his Head down upon his spinal Marrow; when he eases Nature either by Urin or Stool, there flows then liquid Seed plentifully; nor can he generate, but when he sleeps whether it be with his Wife or no; he has lascivious Dreams. When he goes or runs any way, but especially upon a steep place, he grows weak and short breathed, his Head is heavy, and his Ears tingle: So in process of time being taken with violent Fevers, he dies of a Fever called *Lypyria* wherein the external Parts are cold, and the internal burn at the same time.

*Tabula*, see *Tabula & Morfili*.

*Tabum*, a thin sort of Matter that comes from an ill Ulcer.

*Tactus*, the Touch, a Sense whereby the tactile Qualities of Bodies are offered to the common Sensory (and there perceived) by the different Motion of Nerves diffused through the whole Body, the Skin being intermediate: Or Touch is the Sense of a thing touched, offered to the common Sensory by the Nerves, the Skin being intermediate, and there perceived.

*Tagetes*, see *Tanacetum*.

*Talpa*, a Tumor, so called, because that as a Mole (in Latin *Talpa*) creeps under ground; so this feeds upon the Scull un-

der the Skin: it may be referred to the Species of *Atheromas*; which see.

*Talparia*, the same that *Talpa*.

*Talus*, see *Astragalus*.

*Tamarindus*, or *Thamarindus*, Tamarinds. They grow in *Arabia Felix*, and in the *East* and *West-Indies*; they correct the Acrimony of the Humours, purge Coler, and restrain the heat of the Blood, they cure Fevers, and Jaundice, and take off the Heat of the Stomach, and Liver, and stops Vomiting. The *Turks* and *Arabians* when they go long Journies, in the Summer-time, carry Tamarinds with them, to quench their thirst in pestilential and putrid Fevers; Water where in Tamarinds have been infused, sweetned with Sugar is a proper Liquor to drink, for it extinguishes Thirst, and cools much.

*Tamariscus*, Tamarisk; 'tis excellent for Diseases of the Spleen, a Decoction of the Bark stops the Courses, and an immoderate Flux, of the Hemorrhoids, it Settles the Teeth when they are loose, and eases the pain of them, and is good for Ulcers, for Melancholy, the black Jaundice, and a Dropsie, occasioned by hard and Obstructed Spleen.

*Tamus* or *Tanus*, a sort of Briony.

*Tanacetum*, Tansie; 'tis vulnerary, uterine, and nephritick; tis used for the Worms, the Gripes, and the Stone in the



the Kidnies and Bladder, for obstructions of the Courses, Wind and Dropsie; the Juice of it applied to the Hands and Feet, cures the Chaps of them, scabby Ulcers and the Itch; conserve of the Leaves and Tops, resists putrefaction, purifies the Blood, and opens obstructions. One was cured of an obstinate Dropsie, by the Decoction of it.

*Tapsus barbatus*, is *Verbas-cum*.

*Taraxicum*, is *Dens Leonis*.

*Taraxis*, a Perturbation of the Humours of the Eye, the Stomach or the Entrails.

*Tarsus*, a cartilaginous Extremity of the Eye-lids, whence the Hairs spring, called *Cilium*; also eight backward Bones of the Foot; ordered like Grates.

*Tartar*, is a gross or Terrestrious Matter, that sticks to the sides of the Vessel, when separated from its Liquor, by means of Fermentation, but that sort of Tartar which is used in Physick, is that of Wine, it is found sticking to Casks, like a very hard Stone, sometimes White, and sometimes Red, according to the Colour of the Wine, that which comes from white Tartar, is to be preferred before Red, because it is purer, and contains less Earth, both one and the other, are had in greater Abundance in *Languedock*, and *Provence* than in many other Climates, but the best white Tartar of all, is brought

from *Germany*, it must be heavy, White, and ChrySTALLINE, the Lees of Wine are also a liquified Tartar, they are burned, and the Ashes that are made of them are called *Cineres Clavellati*, in *English*, gravelled Ashes, the Crystal of Tartar is Purgative and Aperitive, and is good for Hydropical, and Astmatical Persons: Fixt Salt of Tartar is Aperitive, it is used to draw forth the Tincture of Vegetables, and is given for Obstructions, the Oyl of Tartar *per Deliquium*, is used for Tetters, and to discuss Tumours; the Ladies mix it in Lilly-Water, to clear their Complexion and Hands; Tincture of Salt of Tartar is an excellent Aperitive, it purifies the Blood, and resists malignity of Humours; it is used for the Scurvy; Tartar Vitriolated is a good Aperitive, and a little Purgative, it is given in Hypochondrical Cases, for the Kings-Evil, and all other Diseases, wherein it is necessary to open Obstructions, and to work by Urine.

*Tatura*, see *Datura*.

*Taris*, Yew.

*Tartarus*, Tartar.

*Tecmarfis*, a Conjecture at Diseases.

*Telephium*, the same Ulcer with *Chironia*, which see; it is so called from *Telephus*, who was a long time troubled with this Disease.

*Telephium*, Orpine, 'tis Vulnerary and Astringent, 'tis chiefly used for healing Ulcers of the Bowels occasion'd by the Bloody Flux,



Flux, for Ruptures and Burns, 'tis excellent for easing Pains, both in fresh Wounds and old Ulcers; the Herb washed under Ashes and mixt with Lard, cures Fellons.

*Temperantia*, those things that attemperate an Acid in our Body, see *Absorbentia*.

*Temperata*, those things that are neither too hot nor too cold

*Temperamentum*, Temperament, a Quality that results from the Union and Mixture of Elements: See *Crasis*.

*Temperies*, see *Crasis*.

*Temporalis Musculus*, the Muscle of the Temples.

*Tempus*, the Temple, a lateral part of the Scull in the middle betwixt the Ears and Eyes, where Cephalick Plaisters are applied for the Tooth-ach, and Head-ach.

*Tenaculum*, the same with *Forceps*.

*Tendon*, a Tendon, a similar nervous part annexed to Muscle and Bones, whereby the voluntary Motion of the Members is chiefly performed: The generality of Chirurgions scarce ever distinguish betwixt a Tendon and a Nerve.

*Tenesmus*, *Tenasmus*, a continual Desire of going to Stool, yet attended with an Inability of doing any thing, but bloody slimy Matter.

*Tenta*, the same with *Melaturunda*, or *Penicillus*.

*Tentigo*, see *Priasmus*.

*Tephron*, the name of a *Collyrium*.

*Terebellum*, the same with *Modiolus*.

*Terebinthina*, is twofold, vulgar and *Venetian*, the *Venetian* also called *Chios* or *Cyprian*, the best is clear, pellucid, white and of a glass colour, inclining to a Sky colour, it comes from *Chios*, *Cypris*, *Lybia*, and many other places. It is used like a Balsam for Wounds, and taken inwardly, it is Diuretick, and is therefore given in Gonorrhoeas in a Bolus, or else dissolved in some Liquor by means of a little yolk of an Egg, it gives the Urine a smell much like Violets, it is often boyl'd in Water, and then becomes solid, and being so prepared, is made up into Pills, the Volatile Spirit is an excellent Aperitive; it is given from four to twelve Drops, in some Appropriate Liquor, to expel Gravel out of the Reins or Ureters, in the Nephritick Colick, or to dissolve Viscosity; it is likewise used for Gonorrhoea's, the Oyl is used to consolidate Wounds, to discuss Tumours, and to fortifie the Nerves.

*Terebrum*, see *Modiolus*.

*Teredum*, the same that *Carries*.

*Tereniabin*, see *Manna*.

*Teres Radii Musculus*, see *Pronator Rotundus*.

*Terettum*, see *Modiolus*.

*Tergum*, see *Dorsum*.

*Terminthus*, a swelling in the Thighs with a black Pimple at the top, 'as big as the Fruit of the Turpentine-tree.

*Terra*,



*Terra Damnata*, the same with *Terra Mortua*, and *Caput Mortuum*.

*Terra Japonica*, see *Catechu*.

*Terra Mortua*, the earthy part that remains after Elixivation, destitue of all active efficacious Qualities.

*Terra panis*, see *Cyclamen*.

*Terra tuber*, see *Cyclamen*.

*Tertiana Febris intermittens*, a Tertian Ague, is an Effervescence of the Blood every third day, which with its various Symptoms, comes exactly at a set time. The Cause of it is Nitro-sulphureous Blood; and it is either a true Tertian or a spurious.

*Tessellæ*, the same with *Rotulæ* or *Tabellæ*.

*Tessera*, see *Cuboides*.

*Testes Muliebres*, see *Orchis*.

*Testes viriles*, Mens Testicles, consist of several small Vessels wherein the Seed is generated: It is covered on the out-side with several Tunicks.

*Testes Cerebri*, two backward Promineuces of the Brain, called *Testes*, from the likeness they have to Testicles: They are bigger in Men than in Brutes.

*Testiculus*, see *Testis* and *Orchis*.

*Testiculus Venereus*, the swelling of the Stone after contagious Copulation.

*Testudo Cerebri*, see *Forinx*.

*Testudo*, a soft large Swelling, or not very hard, in the Head, broad, in form of an Arch or Tortise, from which Resemblance it takes its Name. At

the beginning it grows like a Chest-nut, afterwards like an Egg, wherein is contained a soft Matter cloathed with a certain Tunick (whence some refer this sort of Tumour to *Melicers*, which see) which sticks so close to the Skull, that many times it infects and corrupts it.

*Tetanus*, a constant Contraction, whereby a Limb grows rigid and inflexible. The Cause of it is, sometimes a Relaxation or Palsie in some other Muscles, which when they are relaxed, the opposite Muscles act too strongly, so that they draw the part wholly to themselves, which ought to consist as it were in an *Æquilibrium* betwixt both: Yet sometimes such a permanent Contraction may proceed from the Tendons being loaded and obstructed with serous Matter, which thereupon grow rigid and stiff: This Distemper is frequent in the Scurvy, so that the Patient can extend neither Joynt nor Limb: The Tendons in the Back are sometimes contracted into a round globular Form, which by reason of such an Afflux of Humours upon them, draw the Bones out of their due place, and cause an hunched Back, or a stooping and bending of it: It is usually distinguished into *Universal*, of which there are three sorts, *Empprostotonos*, *Opisthotonos* and *Tertanos*, properly so called; and *Particular*, which respects a certain Member, or a particular Joynt.

*Tetra-*

*Tetrataeus*, the same with *Quartana*

*Tetradrachmon*, four Ounces.

*Tetrapharmacum*, a Medicine consisting of four Ingredients, as *Unguentum Basilicum*.

*Tetrobolon*, four Drams.

*Texerium*, is *Chamedrys*.

*Tutlon*, is *Beta*.

*Thamar*, the Fruit of the Palm-Tree.

*Thamarindus*, see *Tamarin-*  
*us*.

*Thapsia*, a plant like *Ferula*.

*Thapsus*, see *tapsus Barba-*  
*nus*.

*Thee*, Tea, it grows in *China*, *Japan*, and elsewhere. The goodness of Tea is known by the fragrant smell of the Leaves, it smells somewhat like Hay mixt with a little Aromatick smell, 'tis of a green Colour, and tastes Sweet with a little Bitter, it purifies the Blood, prevents troublesome Dreams, expels malignant Vapours from the Brain, takes off Giddiness, and the Head-ach, especially when it proceeds from over eating, it is good in a Dropsie, for it provokes Urine very much, it dries up Rhumes of the Head, corrects the Acrimony of the Humours, opens Obstructions of the Bowels, and strengthens the Sight. The People of *Japan* use it as the only Remedy for weakness of the Sight, and Diseases of the Eyes, whereunto they are much subject, it corrects adust Humours, cools a hot Liver, and softens a hard Spleen, it keeps People

wakeful, especially those that are not used to drink, it renders the Body brisk, cheers the Heart, drives away fear, and takes off the Gripes, and suppresses Wind, it strengthens the Bowels, quickens the Memory, and sharpens the Wit, a Person that travelled in *Japan*, and made it his Business, to enquire about the Stone, there could not find one Person that had the least Symptom of it, either in the Bladder or Kidnies, it may therefore be reckon'd an excellent Remedy for the Stone, for they are great Drinkers of it, is moreover a Provocative to Venerie, it strengthens the Stomach, and is very good for Gouty People, the price of it varies according to the largeness of the Leaves, and so great a difference is there in the Price, that one Pound of the best Tea is sold for more than an Hundred Pounds of another sort, it grows on a Shrub in *Japan* and *China*.

*Thelygonos*, so are called all Feminine Plants.

*Thelypteris*, see *Filix*.

*Thenar*, the Muscle that draws away the Thumb.

*Theodoretos*, an Antidote for the cold Diseases of the Head.

*Theophilion*, a certain Colly-  
*trium*.

*Theophrastici*, the Followers of *Paracelsus*.

*Theorema*, see *Theoria*.

*Theoretica*, , see *Theoria*.

*Theoria*, the speculative part of Physick; whence *Theorema*,



a Speculation, and *Theoritica*, those things which belong to the speculative part of Physick.

*Therapeutica*, that part of Physick which delivers the Method of Healing.

*Thereniabin*, or *Tereniabin*; oriental Manna.

*Theriaca*, Triacle, a Medicine that expels Poyson.

*Therioma*, a wild cruel Ulcer, like *Carcinoma*, which see.

*Therma*, Baths, Watery, and

Vaporous Baths have been in

use from all Antiquity, and held

in great Esteem, both for Plea-

sure, and for the Preservation

of Health, there are no

Baths in *Europe*, of more univer-

sal Use, for curing Diseases, nor

none more Ancient than our

Baths in *Somersetshire*, we have

Ancient Trditions, that King

*Bladud*, who is said to have li-

ved in the time of *Elias*, first

discovered the Baths, and made

Trial of them, upon his one

Son, and thereupon built the

City of Bath, the Baths are prin-

cipally used outwardly, because

they are most proper for such

Diseases as are in the Habit of

the Body, as Palsies, Contracti-

ons, Rheums, cold Tumours, Dis-

eases of the Skin, aches and the

like, and in these Cases we use

not only the Water, but also

the Mud, and in some Places the

Vapour, the King's-Bath is the

hottest of all the Baths; and

therefore fittest for cold Dis-

eases, and cold and Flegmatick

Constitutions, and we have dai-

ly experience of the good Ef-

fects, it works upon Palsies, aches, Sciatica's, cold Tumours, and the like, both by Evacuation, by sweat, and by warming, the parts affected, attenuating, discussing, and resolving the Humours, also in Epilepsies, and Uterine effects in the Scurvy, and in that kind of Dropsie, which is called an Anasacra, the Bath Waters are also used to particular Parts, by Pumping, Bucketing, or applying the Mud; a Morning Hour is the fittest for bathing after the Sun has been up an Hour or two, *June*, *July*, and *August*, being the warmest Months, are fittest for bathing; the Waters taken inwardly, heat, dry, mollifies, and Bladder ease Cholicks, comfort the Womb, cure Barrenness, proceeding from cold Humours, they Discharge the whole Body from all Impunities that are Incorrigible, and correct those that are capable of Amendment, and free innate Heat, or Ferments of each part, which one oppressed thro' any Surcharge, or Peccancy of Humours, and Restore, or Revive those that otherwise Languish, or are somewhat decayed; and this is done not by any one manner of Operation in them, but by their complicated Working of Sundry Evacuations at one time. It is Manifest that they operate by Stool, by Urine, and by insensible Transpiration, as well as by Sweat; the effects they have in Reference to insensible Transpiration are particularly evinced by this Obser-

vation of the Laundresses in the Bath, viz. that those which drink the said Waters do foul their Linnen more than other People do, or than themselves do at other times, when yet it is equally worn; it behoveth such Persons as drink the Waters during the Course of them, to avoid all Surcharge, of Meat, and all excess of Drink, that they neither indulge themselves with too much Sleep, nor Macerate or inflame their Bodies by immoderate Watching, that neither Debilitate Nature, by so violent exercise as may introduce a Lassitude; nor retard the Distribution Digestion, and Evacuation of the Waters, by Sloth, and in Activity, that such Excrementsitious, Collections, as Nature customarily produceth in Humane Bodies, be duly evacuated, and neither too long retained, nor to precipitiously discharged; that the mind be composed into such a Cheerfulness and Gaiety, as may prevent all disorderly Passions and Lusts.

*Thermantica*, heating Medicines.

*Therminthus*, see *Terminthus*.

*Thermomethron*, natural Heat, which is perceived by the Pulses.

*Thelapsi*, Shepherds Purse.

*Thelipsis*, a Compression of Vessels.

*Tholus Dioeletis*, a sort of Bandage.

*Thora*, a sort of Napellus.

*Thoracica*, Medicines for the Breast.

*Thorax*, or *medius Venter*, the Chest, all that Cavity which is circumscribed above by the Neck-bones, below by the *Diaphragma*, before by the Breast-bone, behind by the Back-bones, on the sides by the Ribs; it is of an Oval Figure, contains the Heart and Lungs, and is covered on the inside with a Membrane called *Pleura*. *Hippocrates* and *Aristotle* took all that space from the Neck-bone to the very *Secrets*, both the middle and lowermost Cavity, for the *Thorax*.

*Thorexis*, the drinking of a generous Wine, which warms the Breast.

*Thrombus*, the Coagulation of Bloods or Milk into Clots or Clusters.

*Thryallis*, a sort of *Verbascum*.

*Thus*, see *Olibanum*.

*Thyma*, the same with *Ecthyma*.

*Thymbra*, an Aromatick Plant.

*Thymelæa*, is *Chamalæa*.

*Thymiana*, see *Suffitus*.

*Thymion*, a small Wart.

*Thymus*, a Glandule in the Throat, which separates the watry Humour, called *Lympha*, from the Blood, and empties it by the Lymphatick Vessels. It is also a fleshy Tumour that hangs upon the Body like a Wart, of a Colour like the Flower of Time, whence it has its Name.

*Thymus*, Thym.

*Thyroarytencides*, a pair of Muscles that proceed from the Cartilage



Cartilage called *Scutiformis*, and extending themselves forward to the Sides of the *Arytænoides* (the fourth and fifth part of the *Larynx*) serve to contract and close the opening of the *Larynx*.

*Thyroidææ Glandulæ*, two; of a viscous, solid, bloody Substance, wonderfully adorned with Vessels of all sorts, and hard Membranes almost of the bigness and shape of an Hens Egg, situate above the lower part of the *Larynx*, at the sides of the Cartilages of the *Thorax*, *Cricoides*, and some first rings of the Wind-pipe, upon which parts they immediately lye; yet so as they may be easily separated, unless where they stick something obstinately, about the beginning and the end; Nature has placed them in those parts, that they may warm them when cold receive superfluous Moisture, and contribute to the Ornament of the Neck.

*Thyroides*, the Cartilage, called *Scutiformis*, of the *Larynx*: Also the Hole of the *Os pubis*.

*Tibia*, the Leg, the part betwixt the Knee and the Ankle. It consists of two Bones: One outward, called *Focile minus*, another inward and larger, which has usurped the Name of the whole, and is called *Tibia Focile majus*; others call it, *Canna major*. The upper end has a Process which is received by a Cavity in the Thigh, and two oblong Cavities to admit the Heads of the Thigh-bone,

the depth of which Cavities is increased by a Cartilage that is annexed thereunto by Ligaments: This Cartilage is moveable, soft, slippery, moistened with an unctuous Humour, thick in its Circumference, and smaller towards the Center, whence it is called *Lunata*, made like an Half moon; there are rugged sharp Ligaments before, which increase the Lunary Cartilages. The fore-part, which is acute and long, is called *Spina*: There is below a prominent and gibbous Process in the inner side, nigh the Foot, and is called *Malieolus externus*; one of the Ankle-bones.

*Tibialis Musculus*, the same with *Tibialis Musculus*.

*Tigillum*, the same as *Crucibulum*.

*Tinctura*, a Tincture, or *Elixir*, the Extraction of the Colour, Quality, and Strength of any thing.

*Tinea*, if running Sores in the Head full of little Holes, called *Achères*, continue long, or be too slowly or ill cured, they grow into *Tineas*, crusty stinking Ulcers of the Head, which gnaw and consume its Skin; they are deservedly reckoned among the Diseases of Children, but when they are a little grown; for tho Adult Persons are sometimes troubled with this Disease, yet they contracted the Rudiments and Seeds of it in their Infancy. It is called *Tinea*, which signifies a Moth, from those little Worms

which eat and consume Clothes, because those Ulcers prey upon the Skin of the Head, as those Animals upon Clothes. What the *Greeks* called this Distemper is not so obvious.

*Tinearia*, is *Ageratum*.

*Tinus*, Wild-laurel.

*Tinnitus Aurium*, a certain Buzzing or tingling in the Ears, proceeding from obstruction, or something that irritates the Ear, whereby the Air that is shut up is continually moved by the beating of the Arteries, and the Drum of the Ear is lightly verberated.

*Tintinabulum terræ*, is *Pyrola*.

*Tipha*, see *Typha*.

*Tithymalus*, a sort of Spurge.

*Tithymelæa*, the same as *Thymelæa*.

*Titillatio*, tickling.

*Tometica*, the same that *Attenuantia*.

*Tomici dentes*, see *Dentes*.

*Tomotocia*, the same that *Hysterotomia*.

*Toniea*, those things which being externally applied to, and rubbed into the Limbs, strengthen the Nerves and Tendons.

*Tonotica*, the same that *Tonica*.

*Tonicus*, the same that *Tetanus*.

*Tonsillæ*, see *Paristhmia*.

*Topasus*, the same with *Chylolithus*.

*Tophus*, a stony Concretion in any part.

*Topica*, Medicines applied outwardly, as a Plaister, Cataplasin, &c.

*Topinaria*, the same that *Talpa*.

*Torcular Herophili*, that place where the four Cavities of the thick Skin of the Brain are joyned.

*Tordylium*, Heart-wort.

*Tormentilla*, Tormentil ; it dries and is very astringent ; wherefore there is no Remedy more proper for the Belly and Womb, than the Roots of Tormentil, besides they are diaphoretick, and alexipharmick : Wherefore they are used, in all Medicines for the Plague, and Malignant Diseases, especially when Fluxes of the Belly accompany them : Moreover they are mixt with vulnerary Potions, Ointments and Plasters ; for they cure old and putrid Ulcers. Half a Dram or a Dram of the extract of Tormentil, is much commended for curing an epidemick dysentery ; Rubarb being used before, if there be occasion.

*Tormina alvi*, the same that *Colica Passio*.

*Tormina hysterica*, the Hysterick Cholick. Women of a lax and crude Habit of Body, are chiefly afflicted with this Disease, and such as have a long while before been seized, with some other hysterick Disease, or which is most common, such as hardly escaped difficult and hard Labour : A violent pain seizes first the region of the Ventricle and sometimes a little below it, which is followed by violent Vomiting of green, and sometimes



times yellow Matter, to which is added, as I have often observed a greater dejection of Mind and Dispair, than in any Disease whatever, after a day or two, the pain ceases, but returns again a few Weeks after, as fierce as before, and has sometimes the Jaundice accompanying it, which vanishes in a few days, when the Symptoms are all quiet, and the Woman seems very well, any small commotion of the Mind, either by anger or grief, will recal the pain, or walking, or any other Exercise used too early,

*Tormina infantum*, Childrens

*Tormina post partum*, are the pains which Child-bed Women suffer after delivery, when the Lochia do not flow well.

*Torrefactio*, a toasting as when Rubarb is torrefied, or dried by the fire.

*Toxica*, poysonous Medicaments, wherewith Barbarians use to anoint their Arrows.

*Trachea*, the same that *Aspera Arteria*.

*Trachelagra*, the Gout of the Neck.

*Trachelium*; Throat-wort; the whole Plant, especially the Root is astringent and drying; and therefore the Decoction of it is used at the beginning of Ulcers, and Inflammations of the Mouth and Tonsils, and for other Diseases that requires astringent Remedies.

*Trachoma*, a Scab, or Asperity of the inner part of the Eye-lid.

*Tracomaticum*, a sort of *Collyrium*.

*Tragacantha*, or *Tragacanthum*, Gum-tragacanth.

*Tragopogon*, Goats-beard; the Root boyled is reckoned delicate Food; 'tis also used raw in Sallets, it nourishes much, and therefore good for consumptive People; tis used in Diseases of the Breast, and for a Cough, and difficulty of Breathing; 'tis supposed to expel the Stone, and to force Urine, the Juice of the Root and the distilled Water do the same.

*Trageæ*, differ not from Powders, but that the Ingredients whereof they are prepared, are not beat so small: And they are applied externally to the Body, either put to or resolved into Smoak, or they are put into a Linnen Bag, and then into Wine or other Liquor, that they may communicate their Strength and Qualities to it. Yet sometimes they are compounded of some sort of Antidotes, or Counter-poisons, and other odoriferous things, and of simple Medicines reduced into a Powder, with an Addition of Sugar. In the making these, they commonly take one Ounce of Sugar to every Dram of Ingredient, especially those which are bitter and unpleasant.

*Tragema*, the same that *Trageæ*.

*Tragi* and *Trasi*, 'tis called also *Dulcichinum* and *Ciperus*.

*Tragium*, is *Fraxnrella*.

*Tragoceros*, is *Aloe*.

*Tragos*, is *Caprificus*.

*Tragopyrum*, is *Fagopyrum*.

*Tragorchis*, is *Satyrion caprinum*.

*Tragoriganum*, is *Origanum hircinum*.

*Tragus*, the extream Brim of the Ear.

*Transversales Musculi*, the first pair shew themselves with a membranous beginning at the transverse Processes of the Vertebra of the Loins, and at the Cartilaginous Bone of the *Ilium*, another pair is appointed to extend the Neck, or to bend it backward.

*Transversus Musculus humeri*, the same with *Rotundus major*.

*Trapezius Musculus*, so called from its Geometric Figure: See the Description of *Cucularis Musculus*.

*Thaulus* and *Traulotes*, a Stammering, or fault in pronouncing the Letters *L* and *R*.

*Trauma*, see *Troma*.

*Traumatica*, those things, which being taken in Decoctions and Potions, fetch the serous and sharp Humours out of the Body, and so attenuate the Blood, that it may be conveniently driven to the wounded, broken, or bruised parts.

*Thremor*, see *Thromos*.

*Trepanium*, the same that *Modiolus*.

*Triangulare ossiculum*, the triangular little Bone, is that which is placed betwixt the Suture called *Lampdoides*, and another

called *Sagittalis*; which they say conduces to the Falling-Sickness.

*Triangulares Musculi*, sometimes there's but one, but not always, it rises from the top of the *Cubitus*, and ends carnos and narrow about the middle of the same.

*Trica Incuborum*, a Species of the *Plica Polonica*.

*Trichiasis*, the same that *Phalangosis*: Also hairy Urin, such as by reason of pituitous Humours Hairs seem to swim in.

*Trichismus*, a very small Fracture.

*Trichomanes*, Maiden-hair.

*Trychophyllon*, Herbs like Fennel, Coralline Wose leaves are like Hairs.

*Trichosis*, the same with *Trichiasis*.

*Triccocos*, the Fruit of the Medlar-tree.

*Tricongius*, a Measure that contains eighteen Sextaries, a Sextary being about a Pint and an half.

*Tricuspides Valvula*, see *Valvula*.

*Triens*, the third part of a physical Pound containing three Ounces.

*Trifolium*, Trefoil.

*Trinitas*, is *Trifolium*.

*Trifolium*, Palustre; it grows commonly in marshy and watery places, and is much commended in the Scurvy, and for pains in the Limbs; the leaves are boyld in Beer, and is taken twice or thrice a day, but because



cause it is very bitter, 'tis taken in a Syrup.

*Triobolon*, half a Dram.

*Triorchis*, a sort of Satyrion.

*Triphylon*, is *Trifolium*.

*Trypoides*, a Chyrurgical Instrument, with a three-fold Basis, used for a great depression of the Skull.

*Tripelium*, Star Wort.

*Tripsis* Contrition, or Contusion.

*Trismus*, the grinding of the Teeth, or a Convulsion of a Muscle of the Temples, whereby the Teeth gnash whether one will or no.

*Trissago*, is *Scordium*.

*Tritæophyes*, an Ague that comes every third day.

*Tritæus*, the same that *Febris Tertiana intermittens*.

*Triticum*, Wheat.

*Tritorium*, the same with *Infundibulum*.

*Trituratio*, a Pounding, whereby Medicines are reduced to Powder, that they may be the better mixed.

*Trochanter*, the same that *Rotator*.

*Trochisci*, Trochies, round marked things made of Powders, mixed with viscous Extracts, and made up into Paste, and then into round little Bodies, which are to be dried up in the Shade: They are called also *Pastilli*.

*Trochlea*, the same that *Bathmis*.

*Trochellaris*, the upper, or greater oblique Muscle of the Eye.

*Troma*, a Wound from an external Cause.

*Trombosis*, a Coagulation of Milk or Blood in Humane Bodies.

*Thromos*, a Trembling, or a pravation of the voluntary Motion of Members.

*Truncus*, in general is said to be that part of the great Artery and *Vena Cava*, which descends from the Heart to the *Iliac* Vessels, it more especially signifies those Branches which are sent from the great Trunk to the *Viscera*.

*Trismus*, see *Trismus*.

*Tuba Fallopianæ*, two slender Passages proceeding from the Womb, which when they are a little removed from it, grow gradually wider; they have large Holes or Orifices, which almost lye shut, the extreame Edges falling flat; yet if they be diligently opened and dilated, they represent the extreame Orifice of a Brazen Pipe. Their Use is to receive the Eggs from the Testicles and carry them into the Womb, according to the excellent *R. de Graaf*, the Truth whereof is evident from the Inspection of Rabbits dissected.

*Tubercula*, the same that *Phymata*.

*Tuberosa*, is *Indian Hyacinth*.

*Tulipa*, a Tulip.

*Tulus*, the same that *Callus*.

*Tumor*, Swelling, is when the parts of Humane Bodies are enlarged and extended beyond their due Proportion, so that

they cannot perform their Operations.

*Tunbridges aqua*, Tunbridge Waters; there are two small Springs, about four Miles Southward, from the Town of *Tunbridge* in *Kent*, from which they have their Name: They are seated in a Valley, compassed about with Stony Hills so Barren, that there grows nothing but Heath upon them, one may with less than half a Breath, run from these Springs into *Sussex*; the Taste of this Water, is not unpleasant to those, who have a while been used to it, and no Man is able to drink half so much of any other Liquor, though never so pleasant, as he may of this. This Water does effectually open all manner of Obstructions, of the Mezenick Reins, of the Spleen, and Liver, and is really better than any other Physick, whatsoever in these cases, for these Obstructions being stubborn, and requiring a great deal of Physick to be removed, and Physick being loathsome, People grow weary of it, before a Physician shall have run a quarter of the Course, which is necessary for the removing these obstructions, and that is the reason, that so many are troubled with Cronnical lingring Diseases, which in their own Nature, many times are not incurable, but only remain uncured, either because the Patient is not able, or willing to undergo such a Course of Physick, as is requi-

sited for his recovery; after the Patient has used these Waters a little while, the taking of them is not at all troublesome; but the longer a Man continues the use of them, the more he may, and being taking in a large quantity, they must needs open effectually; wherefore they are of excellent use, for all Diseases that proceed from Obstructions; they Cure the Dropsie, the Black and Yellow Jaundice, hard swellings of the Spleen, which the Common-people called an Ague-Cake, the Scurvy, Green-sickness, the Whites, and the defect and excess of Womens Monthly Purgations, and this last assertion, seems to have some repugnancy, in that we ascribe two contrary effects to one, and the same Agent, yet there is no such matter; for the one is done by opening obstructions, and the other either by cooling the Blood, when it is hot and sharp, and and so provokes Nature to expulsion, or by corroborating and strengthening the retentive faculty, and it is the property of all Equivocal Agents, to vary their Operations, according to the variety of their object of the Matter they work upon, so the Sun melts Wax, and hardens Clay; this Water cuts and attenuates rough clammy Flegm; upon this account, is good for those that are troubled with the Cholick, when such an Humour is contained in their Guts, it scours and cleanses all the passages



passages of the Urine; and therefore is good against the Gravel and Stone, provided the Stone be not too big, to pass through the Ureters, for if so it is safest to forbear the use of these Waters, it dissolves and washes away clammy flegmatick Excrements bred in the Bladder, which sometimes stops the passage of the Water, as if there were a Stone, it is also good in regard of the astringent and healing Faculty; it hath for all inward Ulcers, and especially for those of the Kidnies and Bladder, and many have been cured of a Bloody Urine, by the use of them; they are also good for the Bloody-Flux, and all other Fluxes of the Belly; they likewise extinguish all inward Inflammations, and hot Diseases, and yet the Stomach is not hurt, by the actual coldness of them, but rather strengthen'd, and the Appetite is increased by the use of them; the Nerves and Original of them, the Brain are strengthened, by the use of this Water, and consequently it is good against the Palsie, Apoplexy, Lethargy, and the like, Convulsions, also Head-ach, and the Giddiness are driven away by the use of it, if the Patient drink it constantly, it is also used with good success, for Vomiting and the Hickcops, Hypochondriack Melancholy is removed by it; it kills Worms, and is good for Barrenness. Summer is the fittest time for drinking these Waters, but in gene-

ral, when ever the Weather is clear and dry, the Water is then best, as well in Winter as in Summer, yea in hard frosty Weather, the Water is commonly strongest, as to the time of the Day, the Morning when the Sun is an Hour high, or thereabout is the fittest-time to drink the Water; you are to drink the Waters, in as small a space of time as conveniently you can, without oppressing your Stomach, and you must take care not to sweat, when you begin to drink, after every Glass, or or every two or three Glasses, according as you shall be able to take it, it will be good to chew Carraway-comfits, or Coriander Seed, Galingal, Zedoary, Elecampane, Angilica Root, or the like to help the digestion, and passage of the Water, to which end moderate exercise, is also very good, and 'tis requisite that you be as merry as you can. As to the quantity of the Water, to be drank in one Morning, it is a thing which cannot justly be defined, in regard of the difference of Bodies, Age, Sex, strength, and other circumstances, but generally those that are able to drink most, receive the most benefit, if the Waters pass well; but in this as in all other Cases, People must observe what best agrees with them, however it is best to rise by degrees increasing the quantity daily, till you take two or three Quarts in a Day, and you must decrease by



by degrees, ending with the quantity you began with : A set time for drinking these Waters cannot be defined, for in some Diseases some Weeks suffice, in others divers Months are required. As to a Diet, let every one feed upon that which he has been most used to, so it be good meat, yeilding good nourishment, and of easy Digestion ; but Sauces made of Butter and Spices must be avoided ; in a word a sober moderate Diet is always best, but especially during the course of these Waters. The Directions which have been given for drinking Tunbridge Waters, may serve all other calybeate Waters, as *Ipsington*, *Hamslead*, *Wickham*, *Sunning-Hill*, and the like : But 'tis to be noted, that though these Waters are an empirical Remedy, yet they must not be used altogether empirically, but with reason, discretion, and circumspection, otherwise hurt rather than good, will follow the use of them.

*Tunitanus flos*, is *Flos africanus*.

*Tunica*, is *Betonica*.

*Tunica*, the same that *Membrana*.

*Tunica Cornea*, see *Cornea Tunica*.

*Tunica retiformis*, see *Retina* and *Amphibles-troides*.

*Turbith* or *Turpetum*, 'tis suppos'd to be a purging Root of some Indian *Convolvulus*.

*Turbith Minerale*, a Mercurial Preparation.

*Turgescentia Humorum*, the same with *Orgasmus*.

*Turiones*, the tender Tops of Trees that grow yearly.

*Turritis*, a sort of *Nasturtium*.

*Turunda*, the same that *Turundula*.

*Turundula*, a Tent put into Wounds or Ulcers.

*Thus*, the same with *Thus*.

*Tussedo*, the same with *Tussis*.

*Tussilago*, Colts-foot, the fresh leaves are applied outwardly to hot Ulcers, and Inflammations ; but being dried, are pretty, acrid and hot ; the Fume of them received into the Mouth through a Tunnel, and swallow'd down, or smoak'd in a Tobacco-pipe, is good for a Cough, difficulty of Breathing, and an Ulcer of the Lungs ; a Syrup prepared of the Leaves, is good for the same use. Mr. Boyle says that the Leaves Powdered with Saffron and Amber, and smoaked in a Pipe, have cured a Consumption.

*Tussis*, a Cough, a vehement Efflation of the Breast, whereby that which is offensive to the Organs of Breathing, is expelled by the Force of the Air.

*Tutia* or *Cadmia saccharata*, it is nothing else but the Soot of Brass, which sticks to the Furnace, in the fusion of the Metal ; it is chiefly used in Surgery, for old and ill conditioned ulcers, for being sprinkled upon them, it dries much, and destroys the corrupt ferment



ment of Ulcers, and so incarns and cicatrizes. Cadmia being prepared by Fire, and Extinguished, is called prepared Tutty, which is good for Diseases of the Eyes, the Powder of it being blown into the Eyes for Inflammations and Ulcers; an Ointment is commonly made of it, and used for the Eyes, but it is very proper to mix with it a Grain or two of Camphor or Saffron or the like.

*Tympanias*, the same that *Tympanites*.

*Tympanites*, *Tympanias*, a Tympany, is a fixed, constant, equal, hard, resisting Tumor of the Abdomen, which, being beat, sounds: It proceeds from a stretching Inflation of the Parts, and of the membranaceous Bowels, whose Fibres are too much swoln with Animal Spirits, and hindered from receding by the nervous Juice which obstructs the Passage; to which Distemper there is consequently added, as the Compliment of all, an abundance of flatulent Matter in the places that are empty.

*Tympanum*, the Drum of the Ear, a small, thin, obicular, transparent Membrane, stretched over the Cavity of the inner part of the Ear, which contains the natural congenite Air: Its Use is Hearing. There is also a Cavity in the Ear, called *Concha*.

*Typha*, Cats-Tail.

*Typhodes*, a symptomical, continued, burning Fever; as if it were from the Inflammation

of the Bowels.

*Typhomania*, a Delirium with a Phrensy, and a Lethargy.

*Typhonia*, the same.

*Typus* or *Periodus* and *Circulus*, an Order of Fevers, consisting of Intension and Remission, or encreasing and decreasing.

*Tyria*, the same that *Ophiastis*.

*Tyriasis*, the same with *Elephantiasis* and *Satyriasis*.

*Tyroides*, see *Thyroides*.

*Tyrosis*, Milk which eaten curdles into a Substance like Cheese.

*Vacaria*, thorow Wax, the Decoction of the Herb in Wine, or the Leaves powder'd, are given for Ruptures and Contusions; 'tis also used for the King's Evil, for Fractures, and an *Arisius*.

*Vaccinia nigra vulgaris*, common Bilberries, the Berries are Cooling, and Astringent, they are very agreeable to an hot Stomach, and quench Thirst, they cure a Loosness, and the Bloody Flux, occasion'd by choler; and are good in the Diseases called *Cholera Morbus*, they stop Vomiting, and take off Feverish Heats. A Syrup made of the Juice of the Berries, is most agreeable, viz. Take off the Juice, strain'd one Pint, fine Sugar one Pound and an half, boil it to a Syrup over a gentle Fire, take one Spoonful at a time, or mixt with three Ounces of some proper Water.



## V.

**V** *Acuatio*, see *Evacuatio*.

*Vacui dies*, those Days wherein an imperfect and ill *Crisis* frequently happens; and those are 6, 8, 10, 12, 16, 18; to which some add, 22, 23, 25, 29, 30, 32, 33, 35, 38, 39. These are called Medicinal Days, because Medicines may be given on them.

*Vaga Arthritis*, see *Arthritis Vaga*.

*Vagina Porta*, the same with *Capsula Glissonii*.

*Vagina Hepatica*, the same with *Capsula Communis Glissonii*.

*Vagina uteri*, it is called also *Matrix Uteri Ostium*, *Uteri Cervix*, that Passage in which a Man's Yard is sheathed as it were in a Coition; it is placed in the *Hypogastrium*, and is of an oblong Figure, and of different Magnitude, according to the Age of the Woman, and her Use of Men; its upper part it's as thick as the breadth of a Straw, but the lower twice or thrice as thick again: It is about as broad as the Gut *Rectum*, nervous and wrinkled within: It is perforated with a great many little Pores, especially in the lower part, about the end of the urinary Passage.

*Valeriana hortensis*, Garden Valerian; the Root and Herb, are very Diuretick, half a spoonful of the Powder of the Root

before the Stalk Springs, taken once or twice in Wine, Water or Milk, relieves those that are Seized with the Falling-Sickness; and *Sylvius* reckons it more effectual in this case, than the Roots of Male, Peony the Leaves bruised are commonly applied to slight Wounds, upon which account it is called Cut-finger; it purges upwards and downwards.

*Valerianilla*, is *Adiminutive* of *valeriana*.

*Veel Gutta*, is *Oreoselinum*.

*Vaginalis tunica*, see *Flythroides*.

*Valetudinarius*, Sickly.

*Valetudo*, either a good or ill Disposition of the Parts of the Body.

*Valgus*, he whose Feet and Legs turn outwards.

*Valvule*, little thin Membranes in Vessels or Fibres, like Folding-doors as it were; they have received different Names, according to the Diversity of their Figuration, as *Sigmoides*, like the Letter *Sigma*, *Semilunares*, like an Halfmoon, &c. They are found in Veins, Arteries, Lymphatick and Lacteal Vessels, and in musculous Fibres, which were first discovered by our Curofity, and of which we have discoursed in a particular Tract. The Use of them is to hinder the Blood and other Liquors, from returning the same way they came.

*Valvula*, Valves, also found in the Intestines, in the small and great Guts, especially in the

*Jejunum*



*Jejunum*, and about the beginning of the *Ileum*, which are called Semi-circular from their Figure. These Valves or Folds grow more and more oblique by little and little, the nearer you come to the *Ileum*, and at the beginning of the *Ileum* they are less oblique than farther on. In like manner, near the end of the *Jejunum*, they are gradually more and more distant from one another; and so in the *Ileum* too. At the beginning and in the middle of the *Jejunum*, they are scarce distant half a Thumbs breadth; in the *Ileum* a whole Thumbs breadth and more. They yield a little if thrust with your Finger, and move here and there: At the beginning of the *Colon* there is a fleshy and circular Valve, besides several others in that Gut. The Use of them is to stop the Meat a little; that it may be the better fermented, the Chyle distributed, the adjacent Parts be cherished with Heat, and lastly, that it ascends not again.

*Vaporarium*, is when the Patient does not sit in Liquor, but receives Vapours through an Hole, under which there is placed a Pot full of apposite and boiling hot Ingredients, which cooling, fresh Matter is added.

*Variciformes, parastratae*, so called, because they have many Turnings, that they may work the Seed the better.

*Varicoum corpus*, that Contexture of Spermatick Vessels which enters the Testicles.

*Variola*, the Small-Pox, consists in a contagious Disorder of the Blood, contracted from the Air, or otherwise; accompanied with a continued wandering Fever, which sometimes increases, sometimes decreases, with a Pain in the Head and Lyons, Anxiety and Inquietude, and with a breaking forth of Pimples or Wheals, which swell and suppurate. The famous *Willis*, attributes the Cause of this Distemper to some filthy and fermentative Matter, which is communicated to the *Fœtus*, together with the Nourishment from the Womb; but how this can hold in Adult Persons, whose Blood has undergone so many Alterations, I could never yet understand from his Writings. It seems rather to consist in a depraved Temperature of Air, with a peculiar Disposition of the Blood and nervous Juice towards this Distemper. This Poysonous Quality of the Air first infects the nervous Juice (whence proceeds the Pain of the Head and Loins) wherewith the Blood boils and ferments, and parts into little Pieces or Clots, which in the Course of Circulation, stick to the outward Parts, and to the inner *Viscera* too; after a while they grow ripe and suppurate.

*Varix*, see *Cinso*.

*Varus*, see *Johnthus*.

*Vas breve*, see *Breve vas*.

*Vasa*, the Vessels, Cavities through which the Liquors of the



the Body pass, as a Vein, an Artery, lymphatick Vessels, the *Ductus* that conveys the Chyle, and those of the Spittle.

*Vasa capillaria*, see *Capillaria vasa*.

*Vasa deferentia*, those Vessels that carry the Seed from the Testicles to the seminal Bladders.

*Vasa preparantia*, see *Præparantia vasa*.

*Vasa lactea*, the Milky Vessels in the Mesentry, they which reach from the Guts, especially the small Guts, to the Glandules in the Mesentrey, are said to be of the First sort; and they which reach from those Glandules to the Bag that carries the Chyle, are of the Second sort. Their Use is to convey the Chyle, from the Guts to the little Bag that holds the Chyle, and thence to the *Ductus*, which conveys it along the *Thorax*. *Asellius* was the first who discovered them, and the dextrous *F. Ruyschius* afterwards discovered Valves in them.

*Vasa Lymphatica*, see *Vena Lymphatica*.

*Vasa Seminalia*, those Veins and Arteries that pass to the Testicles.

*Vasa Spermatia*, the same with *Vasa Seminalia*.

*Vasti Musculi*, they extend the *Tibia*.

*Vestis*, see *Modolus*.

*Vegetabile*, a Plant or Tree.

*Vehiculum*, see *Ochema*.

*Velamentum Bombicinum*, the Velvet Membrane of the Guts.

*Vena*, a Vein, the Species of

them are the *Vena cava*, the *Vena portæ*, the lymphatick and milky Veins. Arteries are sometimes taken for Veins. They consist of Four Tunicks, a nervous, a glandulous, a muscular, & a membranaceous one. The Branches of the *Vena cava* above the Heart, are called *Jugular Veins*, which go towards the Head; they which go towards the Arms, are called *Axillary*; that about the Heart *Coronary*; in the Lungs *Pulmonary*; in the Liver *Hepatick*, or Liver-Vein; in the *Diaphragme Phrenica*; in the Thighs *Cruial*; in the Reins *Emulgent*; and so from its various Ramification, it is variously denominated.

*Vena Azygos*, see *Azygos*.

*Vena portæ*, is only in the *Abdomen*, and extends its Roots to the Liver, Spleen, Ventricle, Mesentery, Intestines, Pancreas, Cawl, &c. The Office of the *Vena cava* and *portæ*, is to convey the Blood that is more than what serves for Nourishment to the Liver, or Heart, or Lungs.

*Vena Lymphatica*, the Lymphatick Veins receive the *Lympha* from the conglobated Glandules, and discharge themselves either into the Sanguinary Veins, or into the Receptacle of the Chyle.

*Vnea lactea*, see *Vasa lactea*.

*Vena sectio*, the Opening of a Vein, which is either for Evacuation, or to derive the Blood to another part, &c. In Bleeding respect must always be had



had to the Strength of the Person. There never ought to be taken away above a Pound; but the better way is, to take away first Six or Eight Ounces, and if Occasion require, to repeat the Operation. A Vein is to be cut according to the length of the Fibres, and not Across or Transverse.

*Venenum*, Venom.

*Veneræ lues*, see *Lues Venerea*.

*Veneris Oestrus*, the same that *Clitoris*.

*Venter*, is Threefold, Uppermost, Middle, and Lowermost.

*Venter Equinus*, Horse dung, is so call'd by the Chymists.

*Venter infimus*, see *Hypogastrium*.

*Ventosa*, see *Cucurbitula*.

*Ventres*, see *Cavitates*.

*Ventriculus*, the Stomach, is a membranous Bowel in the *Abdomen*, under the Diaphragme, betwixt the Liver and the Spleen, consisting of Four Tunicks; a nervous, fibrous, glandulous, and membranous one: It has Two Orifices, one on the Right-hand, called *Pylorus* or *Faintor*, whereat the Meat is sent out into the Guts; another on the left-hand, at which the Meat enters: Its Office is to concoct or ferment the Meat; it is called also *Stomachus* and *Aqualiculus*.

*Ventriculi cerebri*, the Ventricles of the Brain, are Four; the Use of them is to receive the serous Humours, and to bring them by the *Pelvis* to the

*Pituitary Glandule*; or into the *Processus mammillares*, by the *Os cribriforme* to the Nostrils. They are nothing but Complications of the Brain, which happened there as 'twas by accident.

*Ventriculi cordis*, the Ventricles of the Heart, are two; the first or Right Ventricle receives the Blood from the *Vena cava*, and sends it to the Lungs; the Left receives the Blood from the Lungs, and sends it through the whole Body by the *Arteria Aorta*: In the Systole or Contraction of the Ventricles the Blood is sent out: In the Diastole or Dilatation it is let into the Heart: Yet others explain it on the contrary, because they understand not Greek.

*Verbascum album vulgare*, white Mullein, 'tis used for Diseases of the Breast, for a Cough, and spitting of Blood, and for the Gripes outwardly, the Leaves and Flower are used for easing Pain, especially of the Piles, the Leaves applied to the Soles of the Feet, a few Days before the usual time of Purgation, gently provoke the Courses.

*Verbena*, Vervain, so many Vertues are attributed by Authors to this Plant, that it would tire one to reckon them up, 'tis Cephalick and Vulnerary, 'tis used for Obstruction of the Liver and Spleen, and in the Stone for Diseases of the Eyes and Breast, for the Gripes, the Bloody Flux, a Tertian Ague, to heal Wounds, and to hasten Delivery, 'tis

'tis used outwardly for the Head-ach, pain of the Teeth, Redness, and Weakness of the Eyes, for Quinsie, and swellings of the Glandules of the Jaws, for the falling of the Fundament, for cleansing Ulcers, and for Pains of the Spleen, 'tis reckoned a Specifick for Pains of the Head, from what ever Cause they proceed, the distilled Water is applied outwardly to the Head, and four Ounces are taken inwardly with four Drops of Spirit of Salt, *Fhorestus* says, he knew two, who were cured of the Head-ach, only by hanging the Green Herb about their Necks when many other Medicines were used to no purpose.

*Vermes*, see *Lumbrici*.

*Veratrum*, the same with *Helleborus*.

*Veranum*, the same with *Pennis*.

*Vermicularis crusta*, the same with *Velamentum Bombycinum*.

*Vermicularis*, is the lesser House-lick.

*Vermis Cerebri*, see *Febris Hungaria*.

*Vernaculus Morbus*, the same with *Endemius*.

*Vernix*, Varnish.

*Veronica*, *Mas Supina*, Male Speed-web, 'tis Vulnery and Sudorifick; 'tis used in Obstructions of the Lungs and Spleen, for the Cholick, Consumption, Plague Wounds, and Itch, a large Dose of the Decoction taken for some time, expell'd a Stone from the Kidny of a Woman that had been there

Sixteen Years. A Woman, that had been Barren Seven Years conceived by taking the Powder of it in the Distilled Water of the Herb for many Days; the Syrup of it is of great use in Diseases of the Lungs, one that had an incurable Ulcer in his Leg, found present ease, by dipping Rags in the Water, and applying them to it, it took off the Inflammation, and all the Symptoms that accompanied it; one that had a Fistula in the Breast, and had used several Medicines in vain, was cured by the inward use of this Water; Scabby Children have been cured by Rags dip'd in this Water, and press'd out, and applied over the Scabs, when other Medicines would do no good, but it is convenient for the Nurse to take Fumatory in Whey at the same time.

*Vericularis tunica*, the same with *Amphiblestoides tunica*.

*Verticilli*, the same with *Cotyledones*.

*Vermiformis processus*, the Prominence of the *Cerebellum*, so called from its shape.

*Vertebra*, see *Spondylus*.

*Vertigo*, see *Scotomia*.

*Veruca*, Warts; a sort of *Tubercula*; they are called also *Porri*, because if you look into the tops of them, they seem to resemble the Capillaments, or little Threds of Onyons: They are an hard, high, callous, little *Tuberculum*, or Swelling, which breaks out of the Skin, and breeds in any part of the Body.

*Vertex*,



*Vertex*, the Crown of the Head, the gibbous middle part betwixt the fore and back part of the Head.

*Vesania*, Madness from Love.

*Vesica*, the Bladder, an hollow membranaceous Part, wherein any Liquor that is to be ex-cerned, is contained; as the Bladder that contains the Urine, the Gall, the Seed.

*Vesica biliaria*, the same with *Folliculus fellis*.

*Vesica distillatoria*, a Brazen or Copper Vessel, which contains any thing that is to be distilled.

*Vesica Urinaria*, the Bladder.

*Vesicaria*, is *Alkekengi*, Winter Cherry; the Berries are diuretick, nephritick, and Lithontriptick, they are also good for the Jaundice, they may be either infused in Wine, or boiled in Posset-drink, or powdered and taken in any Liquor. One that took Eight of the Cherries, every change of the Moon, was cured of the Gout, though before he was miserably afflicted with it. Take of *Chios Turpentine*, two Drams of the Balsam of *Tolu*, half a Dram with a sufficient quantity of the Troches of *Alkakengi*, make midling Pills; take Four at Bedtime, these Pills are good for the Stone in the Kidnies.

*Vesicatoria*, Medicines which act upon, and rarify the Spirits and serious Particles, and gather them betwixt the Skin and Cuticula, the thin fine Skin, and consequently separate them, and

raise little Bladders full of serous Matter.

*Vesiculæ adiposæ*, see *Sarculi adiposi*.

*Vesiculæ fellis*, see *Folliculus fellis*.

*Vesiculæ Seminales*, they are only found in Men: They are plac'd betwixt the Bladder and the right Gut.

*Vespertilionum alæ*, Bats Wings, two broad membranous Ligaments, on each side one, where-with the bottom of the Womb is loosely tied to the Bones of the Flank. *Aretæus* likens them to Bats-wings.

*Veterinaria Medicina*, commonly call'd *Mulomedicina Medicina*, for Cattel.

*Veternus*, see *Lethargus*.

*Vetonica*, is *Betonica*.

*Vibex*, see *Enchimoma*.

*Vibreſſæ*; the Hairs in the Nose.

*Viburnum*, Way-faring-Tree; the Leaves and Berries dry, and astringent, they are used for Inflammation of the Throat, and Almonds, and for Relaxation of the Uvula, and to settle the Teeth, when they are loose, and also for Fluxes of the Belly; a Decoction of the Leaves, makes the Hairs Black, and prevents their falling; the Berries are first Green, then Red, and lastly Black: Some Country-People eat them.

*Vicia*, Vetches.

*Victorialis*, broad Garlick.

*Victoriola*, see *Laurus Alexandrina*.

*Virtus ratio*, a way of Living, whereby Health is preserved, and Diseases repelled by things, convenient : It consists in the Use of things called *non Naturales*, not natural ( which see in their place ; ) and it is in Diseases Threefold, thick, moderate, thin ; the thin is again either simply thin, more thin, or the thinnest of all.

*Vigilia*, Watching, an Agitation and Expansion of Animal Spirits in the Pores of the Brain, whereby the Motion of Objects are easily represented to the common Sensory by the external Organs ; which Spirits if they be too much expanded and agitated, they cause an obstinate long Watching.

*Vigilia nimia*, the same with *Agrypnia*.

*Vigor Morbi*, see *Acme*.

*Viltrum*, the same with *Filtrum*.

*Vinca peruinca*, see *Pervinca*.

*Vincetonicum*, is *Hirundinarium*.

*Vinum*, Wine ; there are great quantities of excellent Wine in Spain, Italy, Sicily, and some parts of France, the Wine called *Setinum*, was most esteemed by the Ancients ; the Wines that are most esteem'd amongst us ; are Claret-Wine, Burgundy Wine, common White-Wine, Frontiniack, Hermitage, and Campaign, these come from France, the following from Spain, Canary Sack, Malaga Sack, Sherry Sack, Alicante Wine, and Oport from the Island of Crete

is brought, red Muscadine from Germany, Rhenish. Wine is wholesomer than Beer, Mead or Cyder, and indeed than any other Liquor now a Days ; rough Wines though they are not so pleasing to the Palate, are counted better for the Stomach, and to help Concoction, as Claret and Florentine Wine ; Omphacium is the unripe Juice of the Grape, strained and kept in a Vessel close stopped ; it cools and dries, it is not only used in Physick, but also with Food in Sauces, it takes off nauseousness, excites Appetite, stops the Flux of the Belly, and mitigates the heat of the Stomach and Bowels ; being taken inwardly and outwardly applied, it clears the sight, 'tis better for all hot Diseases than Vinegar ; Sapa is new Wine boyl'd to the Consumption of a third part ; Defrutum is new Wine, boyl'd to the Consumption of half Wine, moderately taken, rejoices the Heart, increases the Vigor of the Body, and produces a certain gaiety of Mind, is undoubtedly very profitable, for all the Function of the Body, yet when it is used to excess, it causes many mischiefs, as Apoplexies, Palsies, Gout, Dropsie, and a long strain of many other Diseases, are the usual consequences of intemperance : Spirit of Wine serves for a Menstruum, to a great many things in Chymistry ; half a Spoonful of it, is given to apoplexical and lethargical People,



to make them come to themselves, likewise their Wrists, Breast and Face are Rub'd with it; 'tis a good remedy for Burns, if applied so soon as they happen, and it is good for col'd pains, for the Palsie, Contusion, and other Maladies, wherein it is requisite to discuss, and open the Pores. Vinegar is made by setting Wine in some hot place, or by keeping it too long, or by exposing it to the Sun; Vinegar is frequently used in Physick and Food, pickle and Sauces are made of it, it excites Appetite, and Promotes Concoction, 'tis used in Physick, to allay feverish Heats, and to prevent putrefaction, to cut Flegm, and glutinous Humours, that they may be rendred thereby fitter to be expectorated; outwardly used it cures the Itch and Herpes, and the like; but it is injurious to the Nerves, and nervous parts, it also makes the Body lean.

*Vinum Cos*, a Wine of good Colour, Smell, and Taste.

*Vinum Hypocraticum*, a Wine wherein Sugar and Spices have been infused, and is afterwards strained through a Bag, which they call *Manica Hypocritis*, which see.

*Vinum Medicatum*, a Wine wherein Medicines have been infused for the use of sick People.

*Viola*, Violet; the Leaves are cooling, the Flowers moisten, cool, and mollifie; they are reckoned among the Cordial Flowers; they are chiefly used in Fevers,

to abate the Heat, and to ease the pain of the Head occasion'd by it, and for Coughs and Pleurisy; the Seed is Lithontrip-tick, the Syrup is most in use.

*Viola Matronalis*, Dames Violet.

*Viorna*, Travellers joy.

*Viperina*, see *Ehium*.

*Virga pasloris*, see *Dipsacus*.

*Virga*, see *Penis*.

*Virginale claustrum*, see *Hymen*.

*Viride aris*, see *Ærugo*.

*Virgineus morbus*, see *Chlorosis*.

*Virosus*, poisonous.

*Virus*, is Poyson.

*Viscaria*, is *Muscipula*, so called, because its clammy leaves catch Flies.

*Viscera*, Organs contained in the Three great Cavities of the Body: They are called also *Exta* and *Interranea*.

*Viscum* or *Viscus*, Mistletoe; it grows on Apple-Trees, Pear-Trees, and Crab-Trees, on Ashes and Oaks; that which grows on the Oaks is most esteem'd, it grows also on the Barberry-Tree, and the Hasel; the Wood is chiefly used for the Falling-sickness, and is counted a specifick for it; 'tis also used for Apoplexies, and Giddiness; 'tis taken inwardly, or hanged about the Neck, in all which Diseases, 'tis reckoned very prevalent, by ancient and modern Physicians; the Powder of it also cures a Pleurisie, and forces the Courses. Some think that Mistletoe, that grows on the Hasel-Tree, is better for the Falling-sickness, and other Diseases of the Head, than that



which grows on the Oak. A Young Lady having been troubled with a hereditary Falling-sickness, and after having been wearied by courses of Physick, by the best Physicians that could be procured, without mending at all, but rather growing worse, so that sometimes she would have in one Day, eight or ten dismal Fits; was cured by the Powder of Mistletoe, as much as would lye on a Six-pence, being given early in the Morning, in Black-Cherry Water, or in Beer for some Days, near the full Moon.

*Visus*, Sight, a Sense whereby Light and Colours, are perceived from the Motion of subtile Matter upon the *Tunica retina* of the Eye.

*Vitalia*, the same with *Cardiaca*

*Vitalis facultas*, the Vital Faculty, an Action whereby a Man lives, which is performed, whether we design it or no, such are the Motions of the Heart, Respiration, Nutrition, &c. It depends chiefly upon the *Cerebellum*. It is the same with natural Faculty, tho the Ancients distinguished them, placing the Natural in the Liver, and the Vital in the Heart.

*Vitex*, is *Agnus castus*.

*Viticella*, see *Bryonia*.

*Viriligo*, a sort of Leprosie; there are Three kinds of them. *Alphus* where the Colour is white something rough, and not continued, like so many Drops here and there; but sometimes it spreads broader, and with some Inter-

missions. *Melas* differs in Colour, because it is black, and like a Shade in the rest they agree. *Luce* has; something like *Alphus*, but it is whiter, and descends deeper, and in it the Hairs are white, and like Down: All these spread, but in some quicker, in others slower.

*Vitis*, a Vine; it deserves not the name of a Tree, because it cannot stand by it self; there is a great variety of them, as of Pears and Apples; Currants that are called *Corinthian*, do not grow now about *Corinth*: The Turks having shut up the passage, not suffering any great Ships to go thither, and so the Inhabitants are not encouraged to Plant them, they come now from *Zant*, and many other places. The Reasins of the Sun, are very large Grapes, and inform like a *Spanish Olive*, they dry them by cutting cross-ways to the middle; the Branches they design for this use, and so they intercept a good part of the Nutritious Juice, that should come to the Grapes; they let the Branches hang, half cut upon the Vine, till they are dried by degrees, partly by the heat of the Sun, and partly for want of Nourishment. Vines grow best in an hot Country, and the hotter the Country is, if it be not too hot, the sooner the Grapes are ripe; Vines usually climb upon Trees, as upon the Elm, and the Poplar in *Lombardy*; they Plant them in the Corn Feilds so near Trees, that they may climb upon them, and so



so they have Corn, Wine, and Wood, in the same Fields ; the Leaves and Tendrels of the Vine, bruised and applied, ease the pain of the Head, and take of inflammations and heat of the Stomach; the tear of the Vine which is like a Gum, but it does not grow on our Vines ; taken in Wine, is good for the Stone, the Ashes of the Tendrels mixt with Vinegar, cure a *Condyloma*, and is good for the biting of Vipers, and Inflammations of the Spleen.

*Vitis alba*, see *Bryonia*.

*Vitreus Humor*, see *Humor*.

*Vitriolum*, Vitriol, is a mineral compounded of an Acid Salt, and sulphureous Earth ; there are four sorts of it, the blew, the White, the Green, and the Red; the blew is found near the Mines of Copper in *Hungary*, and the Isle of *Cyprus*, from whence it is brought to us ; in fair Crystals which keep the Name of the Country, and is called Vitriol of *Hungaria* or *Cyprus* ; it partakes very much of the Nature of Copper, which renders it a little caustick ; it is never used but in outward application, such as Collyriums, or Waters for the Eyes, to consume Proud Flesh, white Vitriol is found near Fountains, it is the most of all depurated from a Metallick mixture, it may be taken inwardly to give a Vomit, it is likewise used for Collyriums : There are three sorts of green Vitriol, the *German*, *English*, and *Roman* ; that of *Germany* draws near unto the blew, and contains a lit-

tle Copper, it is better than the rest, for the Preparations of *Aqua fortis*, that of *England* partakes of Iron, and is proper to make the Spirit of Vitriol ; the *Roman* is much like the *English* Vitriol, excepting that it is not so easie to dissolve. Red Vitriol was brought among us, a few years ago out of *Germany*, it is called natural *Colcothar*, and is esteemed to be a green Vitriol, calcined by some subterranean Heat, it is the least common of them all ; it stops Blood, being applied to Hemorrhages, the *Gilla Vitrioli* is a Vomit ; the Spirit of Vitriol is good for an Asthma, Palsie and Diseases of the Lungs ; the Styptick Water is made of Vitriol, it is excellent for Hemorrhages, spitting of Blood, the Bloody Flux, and the immoderate Flux of the Hemorrhoids. The Dose is from half a Dram, to two Drams in knot Grass Water. The *Lapis medicamentosus* is made of Vitriol, it is a good Remedy for a Gonorrhea ; a Dram of it being dissolved in eight Ounces of Plantain water for an injection ; it is likewise good to cleanse the Eyes, in the Small-pox, seven or eight Grains of it, being dissolved in four Ounces of Eye-bright water ; Salt of Vitriol is used, as the *Gilla vitrioli* to give a Vomit.

*Vitta*, that part of the Coat call'd *Amnion* which sticks to the Infants Head when 'tis just Born.

*Ulceratio*, see *Exulceratio*.

*Ulcus*, an Ulcer, a Solution of  
Y 3 which



a consuming Matter, in the soft parts of the Body, and attended with a Diminution of Magnitude.

*Ulmaria*, Meadow-Sweat ; it grows in moist Meadows, and on the Banks of Brooks ; 'tis sudorifick and alexipharmick ; 'tis good in Fluxes of all kinds, for a Loosness, the Bloody-flux, the Flux of the Courses, and for spitting of Blood, and also in the Plague ; the Leaves put into Wine or Beer, impart a pleasant taste to it ; tis an ingredient in the *Aqua Lactis Alexiteria*.

*Ulmus*, the Elm-Tree ; the Leaves, the Branches, and the Bark are astringent, the Leaves cure Wounds, and rub'd with Vinegar, they are good for a Leprosie ; the Bark boyl'd in Fountain Water, almost to the consistence of a Syrup, and the third part of *Aqua vitæ* mixt with it, is an excellent Remedy for the Hip-Gout, the part effected being fomented with it before the Fire ; the Waters in the Bladders upon the Leaves, clears the Skin, it being washed with it, and it betters the complexion ; it helps bursteness in Children, Cloaths being wet in water and applied, but a Truss must be kept on also.

*Ulna*, or *Focile majus*, the greater Bone betwixt the Arm and the Wrist, which is jointed upward with the Shoulder by *Ginglimus* (which see,) and therefore it has there both Processes, and Cavities : Two oblong Processes, as it were triangular and rugged, that the Ligaments may knit it

strongly. The fore-most and uppermost is less, and goes into the Cavity of the Shoulder : The backward Process is thicker and larger, ends in an obtuse Angle, and enters the hinder Cavity of the Shoulder ; the Latines call it *Giberus* : in the middle of these there's a great Cavity like a Semicircle. It has yet another external lateral Cavity for the Head of the *Radius*, or lesser Bone of the Cubit ; it is joynted at the lower end with the Wrist, both by a Cartilage in the middle, and by an acute Process, and therefore called *Styloides* (or like a sharp pointed Pen used in Writing-Tables) whence there arises a Ligament, which fastens the Cubit and the Joynt of the Wrist together.

*Ulmelia*, a Soundness of the whole Member.

*Ulva*, the Grass.

*Umbellæ*, the tops of Plants, that are like a Bird's Nest.

*Umbilicus*, the Navel, a Boss in the middle of the *Abdomen*, to which the Navel-string in a *Fœtus*, is joynd which is cut off after Delivery.

*Umbilicus marinus*, see Navel-Wort.

*Umbilicus terres*, see *Cyclamen*.

*Umbilicus veneris*, Navel-Wort, 'tis cold and moist, and somewhat astringent, 'tis good for Inflammations, and *St. Anthony's Fire*. The Leaves and Roots eaten, are supposed to be good in the Stone, and to force Urine, 'tis also good for the Kings-Evil, Kybes,



Kybes, and Chilblains, being used in an Ointment.

*Uncia*, an Ounce, the Twelfth part of a Physicians Pound, containing Eight Drams.

*Uncus*, the same with *Hamus* and *Hamulus*.

*Undemia*, the same that *Oedema*.

*Unedo*, 'tis supposed to be *Mespilus*.

*Ungaricus Morbus*, or *Hungaricus Morbus*, a sort of malignant, epidemic Fever.

*Unguentum*, an Ointment, a Medicine outwardly applied, of a Consistence something thicker than a *Linimentum*: It is called also *Unguent*.

*Unguentum album*, the White Ointment; 'tis an excellent cooling and drying Ointment, and is good for Bruises and Inflammations, and dries Ulcers, cures Galls, and takes off Itching.

*Unguentum Aegyptiacum*, 'tis an excellent Ointment to cleanse fordid Ulcers, and to eat down proud Flesh.

*Unguentum Elemi*, Ointment of Gum Elemi, it eases Pain in Sores, it heals Ulcers in any parts of the Body, but is chiefly used for Wounds and Ulcers in the Head.

*Unguentum Basilicon*, it is esteemed a good Digestive, it asswages all manner of Pains, it incarns and heals, it also gives ease in the Gout.

*Unguentum Dialthææ*, Ointment of marsh Mallows, it softens, Discusses, Digests, eases the pains of the Breast and Sides,

and of a Pleurisie; the Parts affected being anointed with it.

*Unguentum Diapompholigos*, it cools, dries, and gives ease, and is excellent for Curing Ulcers.

*Unguentum enulatum*, Ointment of Eleampane, it cures Scabs, Itch, Tetters, and Ring-Worms.

*Unguentum emulatum cum Mercurio*, Ointment of Elecampane, with Mercury; it is more powerful than the former, it is used for Pains and Nodes in the Skin, pocky Scabs and Ulcers.

*Unguentum Laurinum*, Ointment of Bays, it is good for all cold Distempers which affect the Nerves and Joints, and given in Clysters, it expels Wind.

*Unguentum Nutritum*, it is cooling and drying, and it gives ease, it cures Diseases of the Skin.

*Unguentum e Nicotiana*, Ointment of Tobacco, it is an excellent Ointment to ease Pains, it is good for Bruises and Wounds, for the bitings of venomous Beasts, for Scabs, Itch, Tetters, and Ring-Worms.

*Unguentum, ex Oxylapatho*, it is chiefly used for the Itch, and other cutaneous Diseases.

*Unguentum Ophthalmicum*, Ointment for the Eyes, it is good for Inflammations of the Eyes, to ease Pains, and to dry up Rheums.

*Unguentum pomatum*, it is cooling, and eases Pain, it takes off the Roughness of the Skin, and Pimples, and heals Chaps of the Hand and Lips, and the like.



*Unguentum rubrum desiccativum*, the red drying Ointment, it dries, heals, and skins Sores, and stops Fluxes of Humours.

*Unguentum de Alabaistro*, Alabastrine Ointment, it is good for Head-aches, the Fore-head and Temples being anointed with it.

*Unguentum Apostolorum*, the Apostles Ointment, it cleanses old and sinuous Ulcers, and eats down proud Flesh.

*Unguentum Aregon*, it is good for all cold Diseases or Palsies. Convulsions, Cramps, Stiffness of the Joints, it is good for the Cholick, pains of the Back, and Reins.

*Unguentum de arthanita*, Ointment of sow Bread, it purges the Belly, being anointed with it, below the Navel, but anointed above the Navel or the Stomach, it occasions Vomiting.

*Unguentum comitisse*, the Countesses Ointment, it is very Astringent, and strengthening, good for Laxations, Ruptures, and prevents the falling of the Fundament, and Miscarriages, the Belly and Reins being anointed with it; it also stops all sorts of Fluxes.

*Unguentum Hemorroidale*, Ointment for the Piles; it is peculiarly proper for the Piles, the Fundament being anointed with it.

*Unguentum Martiatum*, it dissolves cold swellings, strengthens the Nerves and Joints, and takes away aches, and is good for the Head.

*Unguentum Neapolitanum*, Naples Ointment; it is used for raising Fluxes.

*Unguentum Mastrichinum*, Ointment of Mastick; it strengthens the Head, Nerves, and Stomach.

*Unguentum Nervinum*, Nerve Ointment; it is good for the Nerves, Palsie, Convulsions, Bruises, old Aches, and the Cholick.

*Unguentum Pectorale*, the pectoral Ointment; it is chiefly used for Obstructions of the Breast, for Pleurisies, and the like.

*Unguentum Populneum*, Ointment of Poplar Buds; it is very cooling, eases pain, and is used in Fevers to give rest, the temples being anointed with it.

*Unguentum Splanchnieum*, it is good for Obstructions, and hardness of the Spleen and Liver; and for hard Tumours, and the Rickets in Children, the Parts being anointed with it.

*Unguentum Sumach*, Ointment of Sumach; it stops Fluxes, hinders Miscarriage, the Reins and Belly, being anointed with it.

*Unguiculi*, the same with *Alabastri*.

*Unguis*, a Nail, a simular, flexible, white, and hard part, which defends the Fingers from external Injuries, and in some measure adorns them. The Root of it is joined to a certain Ligament, and by reason of the neighbouring Tendons it becomes sensible. They seem to be made of a Collection of very little Pipes, which adhere extremely thick to one another.



another, and shoot out into length. Where they began, there you find certain nervous Fibers like so many small Nipples lengthened, the lengthened parts whereof, are seen as far as the Nail: If they be forcibly torn off, they leave divers Holes, so that the Horny Substance of the Nail looks like a Net. Under the Nails there is a pappy sort of Body, which has its Vessels of Excretion. The *Apices*, or Tops of the Nails, are they which grow beyond the Flesh, the Parts which are cut, are called the *Segmina*, the parings of the Nails, the parts under the Nails, are the hidden parts; the White Semilunar part next the Root, is the Rise of the Nail, the very beginnings that grow into the Skin, are called the Roots of the Nails, the Sides, the Clefts; the white Spots, *Nubecula*, little Clouds, &c.

*Unguis oderatus*, see *Blatta byzantia*.

*Ungula*, a sort of hooked Instrument to draw a dead *Fœtus* out of the Womb.

*Ungula caballina*, is *Tussilago*.

*Ungula Oculi*, the same that *Pterygium*.

*Unicornus*, a Unicorn.

*Unio*, Perle.

*Vola*, the Palm of the Hand, also the Cavity of the Foot.

*Volatica*, the same that *Lichen*.

*Volsella*, or *Vulsella*, an Instrument to pull up Hairs with by the Root, Tweezers, or a

Chyrurgions little Tongs which are of different shape according to the Diversity of their Use.

*Volvulus*, see *Iliaca Passio*.

*Vomica*, a fault in the Lungs, from Heterogeneous Blood, which being lodged perhaps in one of the little Bladdery Cells there, occasions neither a Fever, nor a Cough; but afterward when it is encreased, it oppresses the neighbouring Sanguiferous Vessels, and impregnates the Blood as it passes along with its *Effluvia*; whereupon there succeeds a small Fever, accompanied with Inquietude and Leanness; at last when it is full grown and congealed into Matter, it makes a Nest as it were, and lodges there.

*Vomitorium*, a Medicine taken inwardly, made of *Emetics*, or things that provoke Vomiting, infused, dissolved, or decocted.

*Vomitus*, a Vomiting, a violent and inverse Motion of the Ventricle, wherein its fleshy Fibres being irritated and contracted towards the left Orifice, send out at the Mouth whatsoever is contained in the Stomach.

*Urachus*, the urinary Passage in *Fœtus's*, reaching from the Bladder to the Membrane, called *Allantoides*; which after the *Fœtus* is born, becomes like a Ligament, and is that which suspends the Bladder, it is joined with the Navel and the bottom of the Bladder.

*Ura-*



*Urceolaris*, see *Helxine*.

*Uranismus*, the same that *Palatrum*.

*Urentia*, see *Pyrotica*.

*Ureter*, a fistulous membranaceous Vessel, which proceeds from both Reins, and opens between the Membranes of the Bladder, by which the Urine passes from the Reins to the Bladder: *Celsus* calls it the white Vein.

*Urethra*, or *Fistula*, the urinary Passage, whereby the Urine is discharged at the Yard in Man, and in like manner in Woman: It serves also for the Ejection of Seed. The seminal little Bladders, empty themselves into it by two Holes at the beginning of it, when there is occasion; which Bladders or Vessels are surrounded with Glandulous Prostrates, perforated with several Holes; to which there is a little piece of Flesh affixed.

*Urina Pericarii*, see *Aqua Pericardii*.

*Urinalis herba*, is *Linaria*.

*Urinaria fistula*, the same that *Urethra*.

*Uretica*, the same that *Diuretica*.

*Urina*, Urine; the inspection of the Urine, is best after clarification, is perfectly made and therefore 'tis best to see it; after Sleep in a Morning, you must put it into a clear and thin Glass, that is round at the bottom, it must not be viewed after watching, Purgings, or after the use of Medicines, that af-

fects the Urine, and it must be viewed as soon as it is cold, and has a Sediment, you ought to view it in a clear Air; if any one shall bring to a Physician, with a design to deceive him, the Urine of a Brute, or any thing else, instead of Man's water, the cheat is best discovered by the smells, every Disease cannot be known by the Urine, for the Giddiness of the Head, Wound of a certain part, a Palsie, Luaxations, and many other Diseases, cannot be known by the Urine, but the Constitution good or ill of those parts, wherein the Urine is perfected, generated, or some what altered, are chiefly known by the Urine, as of the Viscera, serving for Concoction of the Blood, Heart, Ureters, and Reins; and therefore I say that Urine, is a very general diagnostick Sign, and more general than the Pulse, because it often discovers the Disease, the cause of it, and the part affected; but the Pulse does not so, for by the Urine we know Diseases, as Ulcers, Obstructions, and the intemperies of the inner parts; by the Urine we know the causes, as Viscidity, Crudity, Cholera, Stones, Sand, Clods of Blood, and the like; by the Urine we know the part affected, as the Bladder affected, by Scales, or fetid Pus mixt with the Urine; we know the Reins are affected by caruncles of Blood, and Pus coming away with the Urine; we know the Bladder of the Gall



Gall, is affected by the Urine, being pale for a long while ; Urine also often shews Death, as an Ischury by the defect of it, in a Leucophlegmatia by the aquosity of it ; an Ulcer of the Bladder by Pus mixt with it, in the Plague by the Blackness of it, and its variegated colour and the like : But we must not prognosticate any thing rashly, by the inspection of Urine, for sometimes in the most dangerous Diseases, and when the Pulse are ill, the Urine appears good, and yet the Patient dies, notwithstanding wherefore it is very fallacious.

*Urocrisis*, the same that *Urocritica*.

*Urotriterion*, is judgment concerning Urine, because the ordinary People, and some of the better sort have been along while, and still much abused by Quacks, Empericks, and some Methodical Physicians, who pretend to the knowledge of many Diseases, to be gathered from the Urine. I must here acquaint them, that there is no certain knowledge of many Diseases, to be gathered from the Urine alone, and that it is better for the Physician to see the Patient once, than to view his Urine twenty-times, and several learned Physicians have likewise written divers Tracts, discovering the dangers of taking Physick, prescribed only by the sight of Urine, to the end that they may dispossess Men of that fond Opinion, of a Physi-

cians discerning Diseases by it, wherewith they have been so long time deluded, and one of these in shewing the Falsehood, and uncertain judgment of Diseases by the Urine, hath set down the ingenious confession, of a dying Physician made to him, being then present with him a little before his departure, who being requested to leave to posterity, that skill whereby he had been so much admired, for judging by Urine, made this Answer : I have, said he, with great applause exercised it, am found by much experience, that it is a great cheat, and therefore not worthy to be counted an Art, and unfit to be communicated to posterity. And indeed had not this base custom, of giving judgment of Diseases, by the sight of the Urine, been under-propt and supported by jugglers, and ill shifts, it long ago had been abrogated, and fallen to the Ground ; for there is no knowledge of any Disease, to be gathered by the Urine, sufficient to guide the Physician, in prescribing Medicines to cure the same.

*Urocritica*, Signs which are observed from Urines.

*Uromancia*, see *Urotriterion*.

*Uromantis*, one who can divine something from Urines.

*Uron*, *Urina*, *Lotium*, a serous Excrement conveyed from the Blood, that passes the Reins by the Ureters to the Bladder, and so is excerned when occasion requires : It consists of much Salt,



Salt, a little Sulphur, of Earth and Spirit.

*Utroscopia*, the Pricking the Members of the Body with Nettles,

*Urtica* a Nettle ; tis diuretick and lithontriptick ; eaten with Pot-herbs, it loosens the Belly, expels Gravel, and promotes expectoration, the Buds are used in Broths, in the Spring time, to purifie the Blood ; the bruised Herb, or the Juice put up the Nostrils, stops bleeding at the Nose ; it does good in putrid and malignant Ulcers, and dicusses hard swellings ; the Seed is diuretick, and provokes Venery, and is used in Diseases of the Lungs.

*Utroscopia*, the Inspection of Urine.

*Utroscopium*, the same with *Matracium*.

*Uteri Osculum*, see *Osculum uteri*.

*Uteri Procidencia*, see *Procidencia uteri*.

*Usnea*, Moss which grows upon Bones or Trees.

*Uterus*, the Womb, an organical part placed in a Woman's Abdomen, which is divided into the Bottom, the Neck, and the Sheath : It has two broad Ligaments, and two round : It is of a nervous and fibrous substance ; and is of different Thickness, according to the difference of Age and Time of going with Child. At the bottom within there is a Cavity whence the Courses flow, wherein likewise Gene-

ration and Conception are made : Before it is the Bladder ; behind it is the Gut *Rectum*.

*Uteri ascentio*, the same with *Hysterica passio*.

*Uteri Ligamenta*, see *Ligamenta uteri*.

*Uvea*, the same with *Cion*.

*Uvea crispa*, a Goosberry.

*Uvea tunica*, 'tis called also *Uviformis*, or *Rhagoides*.

*Uvea Membrana*, or *Choroides*, 'tis perforated before, and so leaves an open space for the Pulp of the Eye.

*Uvularia*, see *Laurus alexandrina*.

*Vulneraria*, see *Traumatica*.

*Vulnus*, a Wound, a Solut of the *Continuum*, with some Instrument, it is different, as well according to the place or part where it is inflicted, as upon a Nerve, or the Flesh, according to the Instrument which inflicts it ; so that if it be done by a sharp keen Instrument, it is called *Scissio* & *Incisio*, cutting or Incision ; if by pricking, 'tis called *Punctura* or *Punctio*.

*Vulsella*, see *Volsella*.

*Vulva*, a Woman's secret Parts, See *Cunus*.

*Vulva cerebri*, an oblong Furrow, betwixt the Eminences of the Brain.



## X.

**X** With some Medicinal Authors, signifies an Ounce.

*Xanthium*, is *Cappaminor*, see *Bardana*.

*Xenexon*, the same with *Zenechdon*.

*Xeraphium*, a Medicine proper against Breakings out of the Head or Chin.

*Xerasia*, a Vice of the Hairs, when they appear like Down, as it were sprinkled with dust.

*Xerocollyrion*, a dry Collyrium.

*Xeromyrum*, drying Ointment.

*Xyloaloes*, Aloes Tree.

*Xylobalsamum*, see *Balsamum*.

*Xylocassia*, or *Cassia lignea*, see *Cinnamon*.

*Xerophthalmia*, a dry Blearedness or Blood shot of the Eyes.

*Xerotes*, a dry Disposition of Body.

*Xiphoides*, the pointed Cartilage of the Breast.

*Xymphysis*, the same with *Symphysis*.

*Xyntasis*, the same with *Syntasis*.

*Xyster*, an Instrument to shave and scrape Bones with.

## Z.

**Z** formerly signified an Ounce and an half, but most commonly a Dram.

*Zaphara*, or *Saffera*, a Mineral Matter from Bismuth, which Potters use to make a Sky Colour.

*Zarsaparilla*, and *Zalsaparilla*, the same with *Sarsaparilla*.

*Zea*, see *Spelta*, which is a sort of Bread-corn.

*Zedoaria*, is *Zedoary*, the Root is hot and dry, it discusses Wind, is good for the biting of venomous Creatures, it stops a Loosness, and suppresses Vomiting, and is good in a Windy Cholick; 'tis used now a days, by Physicians against the contagion of a Pestilential Air, and for Hysterick-fits.

*Zenecdon*, a Composition of *Arsenec*.

*Zenexon*, the same with *Zenechdon*.

*Zopyron*, a sort of Bread-corn betwixt *Zea* and Wheat.

*Zerna*, the same that *Lichen*.

*Zibethum*, Civet; is a fat Liquor, contained in glandulous Bladders in a Civet Cat, betwixt the Penis and Testes.

*Zingiber*, Ginger; it grows in all the Provinces of India; 'tis candied Green in India, and is good for old People, and such as are cold and flegmatick, and for such whose Stomachs do not concoct well, especially when it is fresh Candied, 'tis also good

good for viscid Flegm of the Lungs. The *Indians* use the leaves of *Ginger* in Broths, and for the Kitchen they also use *Roots of it* green, with Oyl and Salt mixt with other Herbs; fresh *Ginger* is reckon'd by them, an excellent Remedy for cholical Pains, and for the Celiack and Lienterick Passions; tis also good for long Diarrheas proceeding from cold, and also for Wind, and the Gripes, and the like: but it is to be noted, that they who are of an hot Constitution ought not to use it, whither they are sick or well, for it inflames the Blood, and opens the Orifices of the Veins, but *Ginger* and *Pepper* are more used in the Kitchen than in Physick; tis mixt with purging Medicines that are strong, to correct them, it cleanses the Lungs and Stomach, strengthens the Brain, and clears the Sight when it is dulled by moisture.

*Zirbus*, with the *Arabians*, is the same that *Omentum*, the Sawl.

*Zizania*, Darnel; hot and dry, it attenuates, resolves, and

cleanses; being mixt with Mault, it makes the Beer heady, and mixt with Bread, it occasions great dulness, it offends the Eyes, by sending ill vapours into the Head; the Flower of it mixt with other Medicines, is commended by the Ancients, for putrid Ulcers, the Itch, the Leprosie, the Kings-evil, Gangreens, and the Hip-gout.

*Zizipha*, is *Jujube*.

*Zone*, that part of the Body where we are begirt; also a sort of Herpes called Holy fire.

*Zoogonia*, a Generation of perfect Animals born alive.

*Zootomia*, an artificial Dissection of Animals.

*Zopisia*, see *Pix*.

*Zotica*, the vital Faculty.

*Zurumbeth*, see *Zedoary*.

*Zygoma*, the jugal Bone about the Temples.

*Zymoma*, a Ferment, as the nitrous Air, the Watery Juice in the Mouth, the acid Liquor in the Stomach, the Blood in the Spleen, &c.

*Zymosis*, see *Fermentatio*.

*Zythogala*, Posset-drink.



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